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MISSION LIFE IN JAMAICA.

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THEOLOGICAL SEM

THIRTY-EIGHT YEARS'

MISSION LIFE IN JAMAICA.

A BRIEF SKETCH

OF

THE REV. WARRAND CARLILE,

MISSIONARY AT BROWNSVILLE.

BY

ONE OF HIS SONS.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
MDCCCLXXXIV.

THIS

Little Volume

IS

AFFECTIONATELY DEDICATED

TO

HER WHO WAS THE COMPANION AND STAY OF HER HUSBAND

DURING ALL THESE THIRTY-EIGHT YEARS

IN JAMAICA,

AND WHO PREFERS STILL TO SPEND HER YEARS,

IN THE MIDST OF HIS DEVOTED PEOPLE, WORKING FOR

THEIR SPIRITUAL BENEFIT.

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MISSION LIFE IN JAMAICA.

CHAPTER I.

BIRTH, FAMILY, AND LIFE IN PAISLEY TO HIS FORTIETH YEAR.

Warrand Carlile was the second youngest of a family of thirteen. His father was James Carlile, a thread manufacturer in Paisley. His grandfather, John Carlile, born Carlyle, moved from Annan in Dumfriesshire to Paisley when a young man. He was connected with the well-known family of Dumfriesshire Carlyles, one of the oldest families in the South of Scotland, the head of which, in former days, was Lord Carlyle of Torthorwald.

This grandfather was a man of very decided Christian character, the more marked at a time when Moderatism had obtained such a fatal influence in many parts of Scotland. "He was,"

said one of his sons, in a notice of him, "liberal in his ideas, and charitable respecting his fellow-Christians of every denomination; he was from principle greatly attached to the Hanoverian family on account of the Revolution Settlement; he served as a volunteer at the Rebellion of 1745 in opposition to the Stuart claims. In his moral conduct he preserved through life a character of strict integrity and truth." "He died as he had lived, full of faith and joy in God,—in the seventy-eighth year of his age."

His eldest son, William Carlile, was a man well known in his native town, Paisley, and in the West of Scotland. He was elected an elder at the age of twenty-one, and was then associated with the ministry of the distinguished Dr. Witherspoon, the author of the well-known "Ecclesiastical Characteristics," in which the Moderates were scathingly exposed, who afterwards became President of Princeton College, United States. William Carlile was always decidedly evangelical in his views, and began himself one of the first Sunday-schools in Scotland, soon after Raikes had commenced his work in Bristol. For this he is said to have been rebuked by the Presbytery,—then under the control of the Moderates. He was one of the

heads of the Liberal or Whig party, and was appointed Provost of Paisley, on several different occasions. No man wielded more influence in the West of Scotland. He was a man of singular independence of character, always pursuing fearlessly the course which he thought to be right.

James Carlile, the father of Warrand Carlile, was the second son of the family. He was also, for a time, Provost of his native town. In his earlier life he neither took so active a part in public affairs as his brother, nor was he so decidedly a religious man. "Always a man of exemplary morals and regular and respectful attention on religious ordinances," it was only after the death of his wife—an event which drove him almost out of his mind—that he became an entirely changed man. He then "determined to make an open profession of his sentiments, and to withdraw from all society that might prove a snare to him." His house became the centre of religious movements in the district. His brother and he took the warmest interest in the various religious societies which were originated at the close of the century, especially the Bible Society and the London Missionary Society, and often had deputations from these societies staying at

their houses. They frequently presided at meetings for missionary purposes. They laboured also to bring together the different sections of the Christian community. They themselves were elders of the Established Church of Scotland, but they were friendly with all the evangelical Dissenting Churches. At a time when the minds of religious men were trammelled by narrower views, they gave all the weight of their influence and character to favour the cause of Christian co-operation and concord. Rowland Hill, who stayed with the elder brother when in Paisley, pronounced Paisley "the Paradise of Scotland," and added, "my soul loves Paisley, for there, I believe, Christians love one another." The Christian liberality of the town to missions was remarkable for the period. "In 1802," William Carlile wrote, "they had sent up upwards of £1300 from Paisley for the London Missionary Society."

From the period of his spiritual change, James Carlile devoted "a considerable portion of time every day to the study of the Holy Scriptures," while engaged in an absorbing and prosperous business. In the later years of his life, when he had partially retired from business, he gave to this study the golden hours about mid-day.

His interest in the progress of Christ's kingdom continued to strengthen to the close of his life. He took a very warm interest in the Moravian Missions. "The piety and simplicity evinced in the details of the operations of that Mission, together with its extraordinary success, deeply interested him." He died in the full possession of his faculties, at the age of eighty-three years, full of faith, bidding farewell to his numerous grandchildren the day before his death, and giving to each of them a special counsel, adapted to their age and circumstances.

"Indulgent to his children, eight of whom survived him, there was at the same time every effort to win them, not only by his life, but by his attractive teaching and pleasing delineations of Bible character, to a living Christianity." "For many years he met with the younger members of his family on Saturday mornings, to read and explain a part of the Scripture, which he was at pains to make as attractive to them as possible. His animated delineations of Scripture character were always interesting; the Proverbs of Solomon he made the means of conveying many important lessons in the common affairs of life; and when he was led to speak of the love and mercy of God, and of the compassion of

the Redeemer, the deep solemnity of his manner, and the involuntary tear which frequently started into his eye, made an impression which no language could convey." "His ideas of the cultivation of the mind were beyond those of his contemporaries, and led him to bestow on his children a very liberal education, which, added to their recollection of his cheerful and intelligent manner of conversing with them, and of his firm yet most affectionate exercise of parental authority, made them ever remember him with feelings of peculiar esteem and veneration." *

All of his children responded to his efforts; all of them reflected, not indeed his life, but a higher one. His eldest son, afterwards Dr. Carlile of Dublin, who was at first trained to business, and had excellent business prospects in the house of an uncle in London, became, while resident there, seriously impressed, and resolved to give himself to the ministry. His influence at home, as the eldest of the family, during his years of preparation, was excellent, intellectually as well as religiously. He was a man of remarkably vigorous intellect and of great organising power, as shown not only in his congrega-

* This is quoted from an obituary notice printed for the family, and written by his son, Dr. Carlile of Dublin.

tional work, but in his vigorous secretaryship of some of the chief religious societies in Dublin, and especially in the work he accomplished for the National Board of Education. He was Resident Commissioner of that Board for eight or nine years at the beginning, and edited the first series of school-books, the publication of which was an era in school literature. He was highly respected in the Irish Presbyterian Church, and his name is mentioned with much honour in Dr. Killen's continuation of Dr. Reid's history of that Church. A speech of his was one of the chief means of securing, in a time of danger, the spiritual independence of that Church. He was also greatly esteemed by Archbishop Whately and other leading statesmen and Churchmen, including even the Roman Catholic Archbishop Murray.

Warrand was born on November 12, 1796, and he was a child of four at the time of his father's remarkable change. He was thus brought up in a home of piety, where from earliest years he heard of much that was going on in the kingdom of Christ through the agency of the societies then recently established, and where he saw from time to time many of the great workers in the mission-field. He was, we believe, one of those

who had become decided in his religious character from early childhood. He could scarcely tell the time when he was not devoted to God. He was spirited and lively in childhood, as afterwards, —being always of a cheerful and happy temperament. He attended the Glasgow University for two years in boyhood after completing his school education, and then became engaged in his father's business. He began to be an active Christian worker when scarcely beyond the years of boyhood. He found scope for his activity in Sunday-school work at first, but when he became a man and was associated as a partner with his father, he turned his attention specially to the workers employed. He had classes for them and prayer-meetings with them, both in the mill and in his own house. In this he set a good example to Christian employers, who naturally must have great influence when they take a religious interest in those over whom they are placed. Never was an employer more beloved than Warrand Carlile. For long years after he had left Paisley many of the surviving mill-workers could scarcely speak of him without tears; they retained most happy remembrances of his pleasant classes and meetings, and of his warm and genial interest in their welfare,—and

sympathy with their sorrows. He conducted prayer-meetings among them, aided by a Christian foreman, and he had a large class, which filled a good-sized school-room, on Sabbath afternoons for young women employed in the mill. He also engaged in other Christian work in the town. He was a member of the town-council, and the treasurer of the town for a time. This gave him access to the prison, which he regularly visited between the morning and afternoon services on Sundays, and frequently in the week when there were cases of special interest. He was a means of blessing to not a few of the prisoners, including the two last executed in Scotland, under the old Draconian laws, for the robbery of a house. He was thus engaged in a variety of Christian work for at least twenty years in his native town—from his twentieth to his fortieth year—and his name became proverbial in Paisley as an energetic Christian worker. There are a few remaining there who remember him to this day.

Paisley was, and is still, a town of much intelligent activity. It has been the birthplace of not a few men of note, as Professor Wilson (Christopher North), Tannahill the poet, Dr. Candlish, Dr. James Hamilton, Alexander Wilson

the ornithologist, Dr James Buchanan, and others. In former times it was the centre of a most prosperous weaving trade. Paisley shawls especially were famous. The weavers made good wages, often read much during their work and were men of great intelligence. Afterwards it became also the centre of the thread manufacture in Scotland, by the business ability, first, of Mr. Carlile's father, who was then the leading thread manufacturer in Scotland,—as it continues to be to this day, under the leadership of such enterprising firms as those of Messrs. Coats & Clark, who have been most generous benefactors to their native town. It became a centre also of much political struggle in the Radical times about the year 1820. Warrand Carlile was always a friend of the working classes, cordial in his relations with them individually, but he had a hatred of revolutionary principles, and he was a most active member of the volunteer corps raised to resist a Radical movement which then threatened much danger. This movement at a later stage is strikingly described in the autobiography of Sir Archibald Alison, recently published. He took an active part in the suppression of that movement, and used with great pleasure to relate his volunteer experiences. He was never engaged

in any conflict that led to bloodshed, but he was an active and vigorous officer of his corps.

In the year 1820, in his twenty-fourth year, he was married to Agnes Irving, daughter of Gavin Irving of Annan, youngest sister of the afterwards celebrated Edward Irving. Irving was at that time assistant to Dr. Chalmers in Glasgow. With his love of kindred, he sought out the Paisley Carliles, as part of a Dumfriesshire clan. He was especially charmed with the old man, Provost William Carlile, whom he described as a true son of the South of Scotland,—of warmer feeling and temperament than the men of the West. Irving became interested, too, in the family of Warrand Carlile's father, and was greatly taken with the Christian fervour and simplicity of character of Warrand himself. He had always to his death a special affection for him. On one occasion he asked him to meet him in Dumfriesshire, at his father's house, that he might show him a little of the country of his ancestors. Warrand Carlile went, but Edward Irving had forgotten the time appointed, and did not arrive till days afterwards. There were at home the father and mother and the youngest sister, then eighteen years of age. Old Mrs. Irving was good-humouredly annoyed at her son

sending an utter stranger, and forgetting to be there to meet him—a sort of thing that very often happened; for Irving from boyhood was full of kindness and pressing invitations. She, however, welcomed him, and sent her daughter with him to show him the town and neighbourhood. It was love at first sight; and when, in a few days, Irving arrived, they were engaged. He insisted, however, that the engagement should be considered as nothing, as he thought them both too young, and that it was too quickly made; but a few months afterwards they were married. The marriage was one of much happiness. Mrs. Carlile was in features like her celebrated brother, with also the same dark hair and dark eyes, but of fair complexion, not dark as he. Her appearance attracted attention wherever she went. She was warm-hearted and genial in all her ways, and was greatly beloved by all her husband's family. Her health, however, was not very good, even from her girlhood, and during her married life she was never strong. The winter before her death she was very ill, and was scarcely expected to recover. She became, during that illness, so enraptured with the study of the Prophets, especially, we believe, of Isaiah and Revelation,

that she felt it almost painful to return from her bright visions to the commonplaces of life around her. Her return, however, was not for long. She had been preparing for a brighter home. In the October of the same year she was called away suddenly, getting only a few hours' notice of the certainty of her immediate death, before the event took place. She received the announcement with perfect calmness ; gathered her children round her, and bade them a loving farewell. Just an hour or two before her death, as her husband's cousin came into the room, she asked her in the most kindly way how her aged father, Provost William Carlile, who was then dying, had passed the night,—so perfectly calm and collected was she in the prospect of immediate death, and so true to herself in her kindly interest in others. She left four children, one of whom, an infant daughter of a year old, followed her in two days and was buried with her; another daughter died in the West Indies, and two sons survive—the Rev. James Edward Carlyle, and the writer of this sketch. The marriage had lasted for nine years.

Warrand Carlile felt after his wife's death that life was quite changed to him. His father's was then a prosperous business, but he deter-

mined to give up all and to study for the ministry. Money considerations never weighed with him at any time. He had been at college in his youth for two years. He returned therefore to complete two years more of the literary course, and then four years of theology. At this period he and his family resided with his father. He was always active and fond of walking, and he used to start from Paisley at six in the winter morning, and reach the classes in Glasgow at eight. This he did twice in the week, remaining in Glasgow for the rest of the time. He took a great interest in his studies, especially mathematics and Hebrew. In the former and kindred studies he might have attained high honours, but he was opposed to the system of prizes, which he thought created bad feelings, inducing students to work for self-glory rather than interest in the subject, and he would not compete for them. He was licensed by the Presbytery of Paisley. Some of his friends were anxious to get him a church in Scotland, but he was not favourable to this himself, especially as he was opposed to the system of patronage, which was then almost universal in the Church of Scotland. He had also a strong desire for missionary work.

CHAPTER II.

LIFE IN IRELAND.

Mr. Carlile's brother, of whom we have spoken, the Rev. James Carlile, was then busily engaged in the national education work in Ireland. Warrand went over on a visit to him soon after being licensed, and he leaned rather to the idea of finding missionary work in that country. He was invited to take charge of a Presbyterian congregation at Carlow, fifty miles south of Dublin, in the heart of a Roman Catholic population. He went there and remained six years, labouring among an attached people, though few in number. But his great object was to get at the Roman Catholics. For this purpose he had a Scripture-reader, a school, and various other agencies. He also preached occasionally in the open air. He found the soil, however, very hard,—and this kind of work did not seem to produce much effect. It seemed as if he had made a mistake in leaving his

Paisley sphere of usefulness as a layman for such a limited work. He was, however, continually active, trying, by some means or other, to do good and to benefit the people. Their poverty, though not so extreme as in the West of Ireland, was often very great. Carlow is a town of about eight thousand inhabitants, beautifully situated on the River Barrow, with an old castle in ruins, on a height near the river. The country round is hilly and very fertile. The Roman Catholic priests had at that time, and we suppose have still, great power over the people. There is a resident Roman Catholic bishop. The well-known Bishop Doyle had died there shortly before this period, and it was reported on good authority that he died in faith a Protestant. None were allowed to approach his death-bed, and the priests diligently denied the rumour. Mr. Carlile, like his brother in Dublin, was tolerant towards the Roman Catholics, though he held the strongest views as to the apostate character of the Church of Rome. He was very active in relieving distress in times of scarcity, and was thus several times brought into frequent contact with the priests. With one of these, a well-known priest, "Father" Maher, uncle, we believe, of Cardinal Cullen, he had much con-

versation on the Romish doctrines, and he addressed a series of letters to him, which were published, in which he calmly but very clearly exposed many of the chief errors of that Church. On one occasion, in speaking to this priest, he asked him how it was possible for a finite creature like the Virgin Mary to hear all the prayers offered to her at once. The priest indicated that it did not matter much though a good many of them missed. During one summer of real famine he took all the chief arrangements into his hands at the request of the local committee, got the supplies of food from Liverpool at a cheap rate, put up the boilers for preparing it, arranged the kind of food that was to be cooked, had passages made for the people to go in and come out, so that they could pass only one at a time, and presided, in turn with the priests and others, at the distribution. Hundreds, or rather thousands, were relieved, and many of them ate eagerly out of their tins, before they left the building, the food provided. He was thus a chief agent in saving the lives of many.

While he was in Carlow the town was visited by the famous "Father" Matthew. The most marvellous effects were produced, as the people crowded to the large chapel to take the pledge.

Though "Father" Matthew himself did not we believe, profess to have miraculous powers, the people were convinced that he had. They brought out numbers of the sick in beds to the streets where he was to pass. Many, as they took the pledge at his hands, threw away the crutches they had used for years, and one large tree in front of the Roman Catholic chapel was covered with sticks and crutches, left behind by the people who had used them. Most had to get them again, as soon as the excitement was over. The effect on the drinking customs was marvellous at the time. About two-thirds of the public-houses of the town were shut up or converted into coffee-shops, and scenes of drunkenness in the streets became almost unknown. Never had total abstinence such a triumph as at that time in Ireland. It was reported in after years that the effects were not permanent, that many returned to their old vices, but probably a number were reclaimed for life. Matthew himself was a man of high character, an earnest student of Scripture, which, contrary to the practice of his Church, he recommended all the people to read. He was suspected, and died not in very good odour with the priests, from a suspicion of Protestant tendencies.

In Carlow Mr. Carlile married his second wife, Miss Elizabeth Teape, a lady considerably younger than himself. She was his most efficient helper in all his future work. He trusted constantly to her aid and suggestions, and but for her he never would have accomplished what he did in Jamaica. She survives him, and remains still by choice among her Jamaica people. Three children of this marriage are now living, one of them the wife of the Rev. Thomas Dunlop, formerly of Edinburgh, now of Bootle, well known both as a writer and preacher.

Mr. Carlile felt very soon that his life in Carlow was not to be his life-work. He therefore earnestly sought of God in prayer that He would guide him to some other sphere of labour. The Irish Presbyterian Church, with which he was now connected, was then beginning its mission in India, and he was one of those suggested for this service. He was desirous to go. It was considered wiser, however, to send younger men. At length his prayer was answered in a very remarkable manner. Though not in the least of a superstitious order of mind, he had a very real belief in answers to prayer. One night he had a distinct vision, as it seemed to him, of the Lord Jesus Himself pointing him to the island

of Jamaica as his place of work. This dream or vision decided the course of his future life. He had no doubt at all that it was a direct guidance from Heaven. The idea of Jamaica had never entered his mind before. He proceeded without delay to act in accordance with this belief. He remembered that the Scottish Missionary Society, in which he had in Paisley taken a deep interest, had missions there. He waited not a single day, but wrote off in the forenoon, describing to the Directors his vision, saying that he believed that it was of Christ, and offering himself at once for mission service in Jamaica. They were a little startled at first by such an unusual letter, but having made inquiries and found the esteem in which he was held in his native town, they considered the proposal favourably. At that very time they were in search of a missionary, the *last* missionary they were ever, as a Society, as it turned out, to send abroad. They wrote in a few days and accepted his offer, and he prepared speedily for his journey. His foreign mission life was begun at the age of forty-six, an age when many missionaries are retiring, and it continued in activity for thirty-eight years, till his death at the age of nearly eighty-five. Begun so late, it exceeded much the average

length of missionary life of those who have begun in the vigour of youth. But he was always in aspect and energy, as well as physical strength, much younger than his years.

He left Carlow deeply regretted by many in the community, and especially by his own small but attached congregation. A lady of that congregation, who is still living, wrote the following parting lines :—

To my much-valued Friends, Rev. W. Carlile and Family, on their leaving Carlow for a Missionary Station in Jamaica.

Whither haste ye, friends of Jesus?
Wherefore leave your native land?
Tempting winds and foaming billows,
Wherefore seek a foreign strand?

Is it earth's gay phantoms lure you
Thus to part from all you love?
Riches, pleasures to secure you
Thus to distant shores remove?

No! a nobler motive urges—
Jesus beckons from afar:
Fear ye not, 'mid storms and surges
He will be your guiding star.

Bear glad tidings to the heathen
Of a blessèd Saviour's name;
Glorious grace and free salvation
To the distant isles proclaim.

What though for a while ye sever
From the friends you dearly prize?
Should it be on earth for ever,
You will meet above the skies.

Fare ye well, then; peace be with you,
Grace and mercy from on high;
God will still direct and keep you
With His ever-watchful eye.

ELLEN C.

CHAPTER III.

VOYAGE TO AND ARRIVAL IN JAMAICA—FIRST IMPRESSIONS.

Mr. Carlile and his family sailed from Greenock in the ship *Isabella*. The time occupied by the passage was fifty days. The ship arrived in the harbour of Montego Bay, one of the most beautiful harbours in the island, on the 2d day of January. The voyage through the West Indies in a sailing vessel, in which there is time to contemplate the scenes, with the balmy trade-winds gently bearing the vessel onward, while she passes, one after another, the fairy-looking and lovely islands, is one of the most charming that can be made in any part of the world. We wonder that private yachts do not oftener take this course, and that our artists do not attempt to paint some of the magnificent views of the islands as seen from the sea. We have travelled in various parts of the world since, but remember

nothing grander than the views as we sailed along the south coast of St. Domingo and the north shore of Jamaica. From the foot of one of the loftiest mountains of St. Domingo a bush-fire was burning on the mountain-side to the height of probably 2000 or 3000 feet, as the vessel passed,—appearing in the night like a pillar of fire rising up from the sea to the clouds. On the first day of the new year, which was a Sabbath, the vessel was sailing along the north shore of Jamaica. The mountains were seen in the background, while the sea was dashing over the white coral reefs near the shore, and the graceful cocoa-nut palms rose up everywhere in the foreground. "The country, at a small distance from the shore," says an old book describing the northern coast, "rises into hills, which are more remarkable for beauty than boldness, being all of gentle acclivity, and commonly separated from each other by spacious vales and romantic inequalities; but they are seldom craggy, nor is the transition from hills to valleys oftentimes abrupt, the soil in general being a chalky marl, which produces a close and clean turf, as smooth and even as the finest English lawn, and in colour infinitely brighter. Over this beautiful surface the pimento spreads itself

in various compartments." "No part of the West Indies abounds with so many delicious streams. Every valley has its rivulet, and every hill its cascade. As the land rises towards the centre of the island, the eye is attracted by a boundless amphitheatre of wood, the outline of which melts into the distant blue hills." Columbus himself was greatly charmed with the beauty of this northern shore of Jamaica, which he considered to surpass anything he had ever seen in Italy, or Spain, or the New World. The sail is a lovely one, and the entry to the harbour of Montego Bay itself is very striking. Here, then, Mr. Carlile landed on the 2d of January. Montego Bay was formerly, in the wealthiest days of slavery, a rich and flourishing town, with six hundred white inhabitants. One hundred and fifty vessels used to clear out of the port annually, half of them large vessels. It is still one of the most active as well as healthy of the Jamaica seaports.

During the voyage Mr. Carlile had acquired much influence for good over the sailors. On leaving Greenock, he asked the captain whether he would object to any of his men, who might desire to do so, coming down to the evening family prayer in the cabin. The captain put off

the request for the time, but said that he would be ready to consider it when they had got through the Bay of Biscay. Accordingly he gave the men permission when the ship had reached the latitude of Madeira. To the surprise of Mr. Carlile himself, the whole of the men, except the steersman and the look-out, availed themselves of the liberty given, and attended regularly every evening. The captain himself did not come at first, but he also soon joined the others. This regular attendance continued to the last. The opportunity was made use of, by brief comments, to press on the men personally the invitations of the Gospel. That his labour was not in vain was shown by the following most gratifying address, signed, on his leaving the ship, by twenty-five seamen, including the first and second mate, the carpenters, boatswains, steward, seamen, and apprentices, all the crew except the captain, who was also most cordial and friendly :—

"We, the undersigned officers and ship's company of the ship *Isabella*, bound for Jamaica, cannot think to part with you, sir, without expressing our warmest thanks and gratitude for the kind and condescending interest you have taken in respect to our spiritual welfare. We all acknowledge it has been of infinite value

to each of us, the information we have had from you as to the salvation of our never-dying souls. We hope you will accept of this address with our sincere thanks, and our earnest prayers ever shall be that the Lord may reward and prosper you and your family in your spiritual and temporal affairs by giving you health and strength to go on in His name rejoicing, and may you be the happy instrument of leading many souls unto God, such as shall be saved."

Seldom probably has such an address issued from a united ship's crew.

The first place visited after his arrival in Jamaica was Hampden, the oldest station of the Scottish Missionary Society. It was founded in 1824 by the Rev. George Blyth, an eminent missionary, who had begun his mission life in Russia. Mr. Blyth was absent in Scotland, but here Mr. Carlile for the first time saw the great effects of the mission work in the crowded negro congregation and the flourishing schools. He was brought immediately into contact with the old African superstitions, to which we shall refer later on, as a number of what are called Myal rites were being performed—not far off. The people in connection with these engage in wild frantic dances, somewhat like those of the dervishes, except that women as well as men join in them. By these they suppose that they

exorcise demons, or undo the mischief effected by the Obeah-men, a kind of sorcerers. Both superstitions are happily disappearing, but at that time they possessed a most powerful influence. The mission at Hampden was in a flourishing state. From there he went to Mount Zion, the station of the well-known Rev. Hope M. Waddell, who afterwards was the pioneer of the Old Calabar Mission of the United Presbytrian Church, and who still survives, living in the neighbourhood of Dublin, and active in every good work. From Mr. and Mrs. Waddell he and his family had a most warm-hearted reception. Mr. Carlile thus referred to his visits to these stations in a letter published in the *Scottish Missionary Register:—*

"The more I see the more I am constrained with wonder and adoring gratitude to exclaim, 'What hath God wrought!' Here are schools at your mission stations taught as well as those of our native land, attended by great numbers of children whose eyes beam with intelligence, who are as well informed in the Scriptures and also in the ordinary branches of education as those of equal age in any country. Here is a large body of elders deeply interested in their work, whose prayers are at once enlightened and fervent, and who are perhaps as well qualified for their work as those of the rural parishes of Scotland. Here are large, most attentive, and respectably dressed con-

gregations regularly attending their places of worship. Here are excellent churches built, schoolhouses and preaching stations erected, and all external apparatus in full operation which is required to give efficiency and permanency to the good work of advancing the Redeemer's kingdom. Truly your missionaries have not been idle, and God has wonderfully prospered them in their work of faith and labour of love. My heart is often filled with inexpressible feelings of gratitude and praise when I look upon the swarthy countenances of the multitudes who throng the house of prayer, and consider the brutalised condition in which they were a few years ago. Now we see them listening with deep interest and manifest intelligence to the message of salvation—the great body of them possessed of the inestimable treasure of God's Holy Word, turning over its pages to refer to, and marking such passages of Scripture as are introduced into the discourse. Surely as great a change has suddenly taken place on this people as that on the untamable lunatic out of whom our Saviour cast the legion of devils, and who was soon seated at the feet of his Divine Deliverer, 'clothed and in his right mind.'"

During his stay with Mr. Waddell it was decided that Brownsville, a station in Hanover, begun by the Rev. James Watson of Lucea, was to be his charge. A formal invitation was sent to him from thence, with about 200 signatures attached.

Brownsville, so named from the Rev. Dr.

William Brown, son of Dr. John Brown of Haddington, for many years Secretary of the Scottish Missionary Society, is about 1500 feet above the level of the sea. It is in the heart of the mountain country,—a mountain of nearly 3000 feet above the sea-level, or 1500 above its own height, towering behind it. It has a commanding view of the sea, at a distance of about six miles, with numerous undulating hills between, chiefly covered with bamboos, but interspersed here and there with sugar and guinea-grass plantations. The views are very striking in different directions. There is scarcely a spot of level ground to be found in the neighbourhood. There are deep gullies and steep hill-sides, and wherever it can be seen amidst the thick foliage or bush, there appears a soil of bright red. All around the different hills are dotted the cottages of the negroes on their own free-holds, which they have purchased for themselves, and on which they grow yams, plantains, bread-fruit, oranges, mangoes, sugar-cane, &c., &c., the cocoa-nut palm rising gracefully above the surrounding trees, and yielding also its luscious fruit. Down through the deep gullies there flow the mountain streams, generally shallow and sometimes nearly dried up; but when the rains

come, as they do in floods, these little streams become raging torrents—the rush of water among the woods being heard for miles distant like the sound of a great waterfall. In an hour they will rise from the depth of half a foot, or a foot or two feet, to eight, ten, or twelve feet, so that large waggons are known to have been carried away by them and the oxen drowned. In these rains the roads themselves become often as rivers. One road near Brownsville is crossed by a stream five or six times, and it is a serious matter to be caught between the crossings after the river has "come down," as it is termed. These torrents of rain,—accompanied by most vivid lightning-flashes, traceable by the eye in zigzag lines of fire from the clouds to the ground, and tremendous thunder-peals echoing through the mountains with terrific grandeur,—fall almost daily for some four or five months in the year, from May to September, coming at a certain hour with almost the regularity of clockwork. In the morning it will be bright but sultry. About twelve a few small clouds are seen; then speedily the sky becomes black with clouds, as the storm advances, always from east to west on account of the trade-winds. By three or four all is clear again, and the nights are bright and

beautiful. This is the rainy season. In the half-year from November to May there is very seldom rain. The wind is then bracing and pleasant, and a more enjoyable climate could not be imagined than in these mountain districts, at that season. At all periods of the year there are the constant trade-winds coming in from the sea or slightly north-east in the day, and from the land or slightly south-east at night. The stars are at all seasons bright and beautiful. The line of the sea, some fifty miles distant from the height of Brownsville, is as clear as possible, and the waters are of a deep blue. When the atmosphere is in a peculiar state, preceding great storms or hurricanes,—at intervals, it may be, of many years,—the clouds may be seen as I once saw them, rolling over the loftiest mountains of Cuba, which are at a distance of from two to three degrees, or about a hundred and fifty miles. At night the sheet-lightning is often seen playing fantastically in clouds far beyond the sea-line,—probably at least a hundred miles distant.

The negroes around Brownsville, as in many other districts, especially mountain districts, are generally the owners of two or three acres of land, on which they have built their wooden cottages, more or less comfortable according to

the industry of their occupants;—in some cases very comfortable. They grow provisions, that is, yams, plantains, &c., not only for themselves, but for the neighbouring markets. They often work also on the estates, when work can be got. They are, on the whole, a well-to-do, comfortable people, though without much money. They have goats, fowls, pigs, &c., and very frequently a horse or mule of their own. Their lot is a much easier one than that of the peasantry of this country; and where religion has an influence, they are active and industrious. Thomas Carlyle misunderstood the position of affairs when he wrote as he did of the negro squatters. They are generally the most active part of the population. It was through hard industry and saving that they were able at first to acquire their little properties.

At the time that Mr. Carlile settled at Brownsville the people had been emancipated only a few years. Few of the grown-up people could read well; many, however, could read imperfectly. All but the children had been slaves; and the old slave-drivers were still there,—some of them elders of the Church. A marvellous social as well as religious change had taken place in the few previous years, for whereas

marriage had scarcely been known or permitted among the slaves, nearly all were now married, though there were many remnants of old sins and abuses. Among this simple people Mr. Carlile settled down to begin his second life-work, little expecting that he would spend so many years in Jamaica. From the first, in his beautiful mountain-home, separated from almost all European society, with no white faces in the church except those of his own family, he was deeply interested. The Lord had specially directed him in a marvellous manner to a sphere of labour exactly suited to him; for he enjoyed being a father to the people, their counsellor and friend in all matters, their lawyer, often doctor, road-surveyor and road-repairer, church architect, as well as spiritual guide. There was a freedom in this life which had great attractions to him, while he won his way into the deepest affections of the people. There is something most genial and pleasant in the negro character, when rightly directed—much humour and great warm-heartedness. He settled at first in a cottage, where, singularly enough, after having lived away from it for a period of thirty-six years, he spent his last years and breathed his latest breath. The people gave him and his family a most cordial

welcome to their mountain-home, and showed their regard by bringing presents continually, especially of fruits. He invited at once those who lived near to household worship, every evening, and taught them to repeat various psalms and paraphrases by going over them as in a school, that they might be able to join intelligently in the Sabbath worship. Evening classes were also opened for grown men, where they were taught to read and write. A change was soon apparent among the people. The Rev. James Watson of Lucea had begun and organised the work at Brownsville. The members were persons detached from his own congregation at Lucea. Everything was admirably arranged, and there had been a zealous catechist at work, but the advantage of a resident missionary was soon apparent,—especially of one who attracted to himself so much the respect and affection of the people.

CHAPTER IV.

THE STATE OF JAMAICA IMMEDIATELY BEFORE AND AFTER THE EMANCIPATION.

It may be suitable here to refer to the state of Jamaica at the period, immediately before and after emancipation. Jamaica is one of the most beautiful and fertile islands in any part of the world. Its productiveness in many districts is almost fabulous. The magnificent trees which flourish in the great forests of the island give evidence of the depth and richness of the soil. Every spot, in almost all parts of the island, however secluded, is covered with a luxurious growth of trees and underwood, and, near the beds of streams, with gigantic ferns. The lands have to be constantly cleared by fires, so rapid is the growth of weeds and bushes. At certain seasons these fires may be seen nightly in many directions. In many parts oranges and other fruits are to be picked up by the roadside, while mangoes falling from the trees literally cover portions of the public

roads, at certain seasons. Horses, cows, pigs, goats &c., feed upon them. There is abundant rain in the rainy season, and there are very seldom periods of drought. There are in the north of the island numbers of springs, but the want of water is more felt at times in the south, where it has often to be stored up in tanks. One thing makes life pleasanter than in most tropical countries—there are no poisonous snakes; black and yellow snakes enough, but with no stings. There are no adders in the grass. There are scorpions and centipedes, but these are not deadly. The country sparkles in the night with numerous fire-flies, especially at certain seasons; graceful lizards are to be seen at almost every step, and the lovely humming-birds glide through the air. Everything appears living, and there is a constant loud hum of life heard from sunset to sunrise. We have referred to the scenery; the coral reefs on the coast; the magnificent chalk rocks, white as snow, that lie near the shore; the deep-blue sea; the beautiful shells to be picked up on the beach; the forests, green, except at periods of drought; the guinea-grass, which often grows luxuriously to a height of five to six feet; the numerous creeping plants, climbing up the trunks of the giant trees, and hanging down in graceful

festoons. The fertility of Nature, as seen here, we can scarcely imagine in our northern climate, where everything appears stunted in comparison. Kingsley has vividly described this wondrous fertility in other parts of the West Indies, in his "At Last."

For a long period Jamaica was the centre and source of great wealth. To be a Jamaica planter implied generally the possession of a large fortune. It is said that when Port Royal was destroyed by the hurricane of 1722, it was a place of great wealth and also of much wickedness. It was ruined for the time by an earthquake in 1692, and after having been rebuilt, was destroyed by fire in 1703, and finally swallowed up by the sea in 1722. Many buried treasures are supposed to have been lost beneath the waves which swept over the fated city.

The slave trade to Jamaica was carried on with great vigour for more than a century, so that the slave population rapidly increased. Great wealth was amassed from the slave trade, and also through the protection given to colonial produce, which ensured large profits. The slaves were exposed to most cruel bondage; they were treated as beasts of burden, left in total ignorance, and forced by the lash often to work much beyond

their strength. The proprietors made money so rapidly that the great majority left the islands and became absentees. The managers of estates had every motive to cruelty, for the absent proprietors judged by results, and promoted the men who could produce the most gain out of the fewest slaves. The managers were generally men who went out alone, who remained unmarried, and who led very gross lives. Gradually, long before the emancipation, the system of absenteeism and the demoralised state of the English community began to tell largely upon the profits.

The Jamaica families, trying to keep up their position in this country while their profits diminished, had heavily mortgaged their estates. Thus before the emancipation a very large amount of the "estate" property was mortgaged. A considerable proportion—it is said even much the greater part—of the money voted by Parliament for the emancipation of the slaves *in Jamaica*, went into the hands of mortgagees. Thus the emancipation produced a much greater change in Jamaica, in the diminution of the value of property, than in other parts of the West Indies, because, from the great extent of absenteeism caused by the prosperity of earlier days, and the low character of the planters morally, there

were there the worst conditions for testing it. The planters, who were thus chiefly managers, were exasperated beyond measure at the very idea of emancipation. They determined to ruin the new freemen, and, in their infatuation, became blind to the interests of their employers and themselves.

The following extract from a well-known source* gives, we believe, a correct idea of this period :—

"The emancipation of the slaves had a great and, for the moment, a disastrous effect upon the state of agriculture in Jamaica. From the passing of the Slaves' Emancipation Act in 1832 till the year 1848, no fewer than 653 sugar and 456 coffee plantations were abandoned and their works entirely broken up. After the emancipation, the blacks, who were formerly provided with lodgings and a piece of ground rent-free, had to pay rent for them, and a good deal of dissatisfaction arose from the manner in which these rents were charged under the new system. In some cases it was estimated not according to the real worth of the premises, but according to the number of persons deriving subsistence from the land, so that the man with the largest family became liable to the heaviest rent. In order the better to command the services of the occupiers, the planters refused at first to give them leases, and stipulated that they might be ejected at even a week's notice. But this plan defeated its own object, both by making the former bondmen inattentive

* M'Culloch's Geographical Dictionary. London: Longmans, Green, & Co., 1863.

to the culture of the grounds held on so precarious a tenure, and by making them extremely anxious to acquire the property of a small piece of land."

In the report of the Royal Commissioners on Jamaica published this year (1884), a statement is made in the same direction, which explains the position of affairs since the emancipation. After describing the Jamaica negro as the finest tropical labourer in the world, it refers thus (p. 272) to his position as regards labour on the estates:—"A great majority of this (the black) population does and will always prefer to seek a livelihood by any other means than by working on estates. A large proportion is unwilling to labour from causes now happily dying out, but which ought never to have existed. When the slaves were emancipated, the Jamaica planters as a body, with certain wise exceptions, allowed a natural vexation to get the upper hand. Many *did their best to realise their own prophecy that all must be ruined from want of labourers.* In driving the negroes off the estates they embittered the lingering ideas of slavery, and drove many who would have been labourers to other pursuits. In many places, *even up to the present time,* no good system of payment has been introduced, and the harsh action of irresponsible

book-keepers and overseers in 'cutting' and 'stopping' wages has caused a wide-spread aversion to labouring on estates." That numbers of the estates were ruined after the emancipation there can be no doubt: statistics prove the fact. In 1830, 100,000 hogsheads of sugar were exported; in 1850, 40,000. Coffee, which rose even to 52,000,000 of lbs. export in one year early in the century, had sunk to between five and six millions in 1851. But, as shown by the Royal Commissioners, the planters did much themselves to render the prospects bad, after the emancipation. They tampered with the wages at will. They withheld them on the slightest grounds. They frequently pulled down the houses in the estate villages, thus driving away those who were able to purchase lands elsewhere, that is the most industrious of the people, to waste lands which they could buy cheap. They should have done everything in their power to keep them on the estates and to induce them to labour on them; but their feelings of hatred and chagrin were so strong as to blind them to the true interests of themselves and their employers. Had there been resident proprietors on the great majority of estates, as there were only on a small number, the effects of the emancipation would have been

much less severely felt, as in almost all the other West Indian colonies.

As to the moral state of Jamaica before the emancipation and during last century and the early part of this, nothing could have been more deplorable. Marriage was scarcely known in any class of the community. Concubinage and general licentiousness prevailed.

Mr. Carlile thus describes the state of the people in a letter in the *Scottish Missionary Register*, written a year after he arrived in Jamaica :—

"To be able to form a correct idea of the effects of your mission, it is necessary to bear in mind the condition of the people before missionaries were settled among them. During the time of slavery, I learn from the best sources of information that the people in this neighbourhood were treated as an inferior order of creation; and perhaps the most charitable construction we can put on the conduct of the slaveholders is to believe that they really supposed that negroes had no immortal souls, and were incapable of forming a correct idea of God or of a world to come. Not only were no efforts made by the clergy of the Established Church to instruct the people either in morality or religion, but when the families of the white people went to a place of worship, the black servants were carefully shut out, as if they had nothing to do with such matters; or if on Sundays, or on some peculiar occasion, the form of family prayer was observed,

even the negro *nurses* were excluded, as if their presence would throw a kind of contamination over the ceremony. Of their Maker, their Preserver, their Saviour, the poor people were kept in profound ignorance, and were, consequently, total strangers to His law, and incapable of being moved by any religious motive. Of the first and great commandment, 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind,' they had never heard; and if they had heard it, they would have been unable to comprehend it. The three first precepts of the Decalogue were to them a perfect blank,—the fourth was only known to be broken, as the Sabbath was with them the busiest day in all the week. The commandment to love and honour their parents was wholly inapplicable to their circumstances, as they scarcely knew them, and were rarely placed under their control. The sixth commandment was most flagrantly transgressed, not only by the frequent perpetration of murder, but by the universal and unrestrained indulgence of hatred, and all the malignant passions of the soul. Marriage was almost unknown among both white and black people; and the latter, taught by the example of their masters, attached no idea of sin to the grossest acts of licentiousness. Of the eighth and ninth commandments, the ideas of the people appear to have approached much more nearly to those of the ancient Spartans than to the view of those who are enlightened by the Word of God. Stealing and lying were universally practised, and the cleverest thief who could practise his iniquitous art undiscovered was most highly applauded. The people appear to have thrown their whole genius into this

channel, and often discovered the most ingenious expedients to cheat and rob their masters. Indeed, from what I have heard on this subject, I am satisfied that there is no want of talent among them, if it were properly directed. The luxuriance of the weeds in uncultivated regions often proves the capabilities of the soil.

"A very few years ago this was a region of Egyptian darkness—a field waste and uncultivated, bringing forth nothing but briars and thorns. In all valuable knowledge the people were little superior to the beasts; in practice, they were the devoted followers of the father of lies. Almost the only power used to control them, or which could be brought to bear upon them, was that which is used to govern horses, mules, and asses—the fear of the lash. The exalted motives of the enlightened and pious mind had no place within their benighted bosoms; the hopes, the joys, the fears, and more than all, the love which springs from the knowledge of God, of Christ, and of the world beyond the grave, were alike unknown and unfelt.

"Not only had your missionaries to encounter all this mass of ignorance, and error, and wickedness, when they first began to preach the Gospel among the poor negroes, but the book-keepers and managers of the estates were in general armed against them, and were their constant enemies. But God, who brings light out of darkness and order out of confusion, and makes the wrath of men to praise Him, converted the hostility of His enemies into the means of advancing His own cause. The slaves observing the enmity shown by their masters to their ministers, and knowing that this

hatred was stirred up against the missionaries by their zealous and successful efforts to enlighten and benefit them, began to look upon them as their true and best friends, and crowded around them to receive instruction. New difficulties now pressed upon the missionaries from the success with which God had crowned their efforts. Churches and schoolhouses required to be built in many places, where the conveyance of materials was attended with almost inexpressible difficulties, and the whole superintendence of the building devolved on the missionaries themselves, and that, too, when their calls to visit and instruct the people were multiplying every day. But that God who stood by His faithful servants in ancient times on their deliverance from the Babylonish captivity, and enabled them to build their Temple and walls in troublous times, prospered the labours of His servants, and has here furnished an additional proof to those which He has given to His Church in all ages, that faith in His promises and love to the souls of men make all difficulties to vanish as vapours before the rising sun. The better I am acquainted with the country, the more am I surprised at the work which has been accomplished in so short a time. Churches and schoolhouses built, congregations collected and established, many excellent and efficient elders and office-bearers found to assist in the government of the Church, and multitudes everywhere able to read for themselves the wonderful works and words of God our Saviour."

In another letter written about the same time he says :—

"Marriage in this country was almost unknown, and almost every woman who was of age before the emancipation had children to several men. This is the cause of unspeakable mischief, and is not only the source of unceasing strife in families, but also of most violent quarrels between the members of different families. It is a cause of unbounded thankfulness that the marriage bond is now so much regarded, and that the people in general are willing to submit themselves to the law of God."

The first Christian missions were begun in Jamaica by the Moravians about the year 1754. They laboured indefatigably and successfully. The Wesleyans began their mission in 1789, and the Baptists in 1813. All of these have prosperous missions to this date. The London Missionary Society has also a mission. A large number, too, of the negroes and people of colour are connected with the Church of England or Episcopal Church, which, till recent years, was the Established Church of the country.

It was in the year 1824 that the Scottish Missionary Society began its Jamaica mission by sending out to Jamaica the Rev. George Blyth, to whom we previously referred. Several others were sent out a few years later—as the Rev. James Watson and the Rev. H. M. Waddell—by the same Society. Then the United

Secession Church in Scotland sent out several missionaries, establishing new stations, from time to time. The Scottish Missionary Society was the first * Missionary Society in Scotland, and it employed missionaries of different Scottish Churches, some Church of Scotland, some Seceders. The only Church of Scotland minister sent to Jamaica was Mr. Carlile; the others were all of the United Secession Church, while all the Indian missionaries sent by this Society, including the celebrated Dr. John Wilson, were Church of Scotland men. The Society, after having handed over its missions to different Scottish Churches and done much good work, ceased to exist in 1847.

The planters were amazed when they found Christian men and their wives coming out to teach the slaves. Some of them received them in a friendly manner, as instructed in a few cases, by the estate owners at home. The great majority, however, were bitterly opposed. They ridiculed their work, and the missionaries were exposed to much obloquy, and even personal danger. They charged them in some cases with fomenting rebellion, and threatened

* The Glasgow Missionary Society was established in the same year, 1796.

to shoot them. Some of the well-known Baptist missionaries, as Mr. Knibb and Mr. Burchell, who came home to agitate for emancipation, were especially hated and abused. The poor slaves, on the other hand, were rejoiced beyond measure to find white men who were their friends. They listened to them gladly, and many of them in the house of bondage became the free men of Christ. Large congregations were formed, long before the emancipation, and mission schools were vigorously conducted in many quarters, after the beginning of the apprenticeship in 1834. On August 1, 1838, a day to be written in letters of gold on the flag of England, when she set the example, now followed by almost all countries, of freeing her slaves, the joy of the negroes was overwhelming. The people knew that they owed emancipation in great part to the sympathy and representations of the missionaries, and they clung to them with warmest affection.

CHAPTER V.

THE BEGINNING OF THE WORK AT BROWNSVILLE.

We have noted the arrival of Mr. Carlile and his family at Brownsville, his cordial reception by the simple-hearted negro population, and his enjoyment of the varied work that lay to his hand. A missionary in such a position is everything to the people. Society around him in his mountain home was in a strange state. Many were living consistent lives, and were members of the church. They had just emerged, however, from a state of great moral degradation; and prevalent vices do not die out at once from a community. There were districts round, where the people were living in gross licentiousness and almost barbarism. Women especially might often be heard shouting to each other, from hill to hill across the valleys, in violently abusive language. Such, however, was the reverence for the minister that no

sooner was he seen approaching, even at a distance than this shouting ceased. There were also still old African superstitions at work in the neighbourhood. The Obeah-man, a kind of negro witch-doctor, was to be found lurking about, exercising great influence over many of the worst characters, and especially over born Africans. These men employ charms of different kinds, but often vegetable poisons,—of which there are many of a subtle species well known by tradition,—to injure or kill those whom their friends pay them to destroy. They bury hair, pieces of old bottles, live cocks with their heads kept above the ground, and other spells, near the door of the doomed man or family. On the discovery of these there is a perfect panic, and many get sick and die of mere fright; but, as I have said, there are more subtle means employed, by the fatal effects of which the superstitious fear is sustained. Then there is another class of people, Myal-men, often in league with the Obeah-men, though apparently opposing them, who profess by heathen incantations and frantic dances to remove the fatal spell,—singing and dancing round the doomed houses. A story is told of a planter whose fowls were being constantly

stolen, who at once put a stop to the thefts, by burying one of his cocks for a night, with his head above ground, and then letting him loose. After that the people dreaded to touch any of his fowls. In old times there is little doubt that many unpopular planters were made away with by these Obeah-men. Not a few estates acquired wrongly through these poisonings the reputation of the climate being deadly to Europeans. These superstitions still lingered in the neighbourhood of Brownsville, and caused much trouble; but after a year or two Mr. Carlile got them effectually rooted out, at some risk to himself. A clear case of murder by an Obeah-man, through external poisonous applications, given to a poor woman at the instance of her paramour, who wished to kill her, Mr. Carlile did all in his power to bring to justice; but the coroner's jury were afraid to act, and gave a doubtful verdict,—such was the terror inspired by these men. The man, however, fled from the neighbourhood; but the missionary had for some time to keep an eye on his own kitchen, that no chance visitors might intrude to poison his provisions.

The people generally looked up to their pastor with great reverence. He and his venerable

black session, composed then of four or five old negro elders, were a court of reference in all disputes as to property, &c. Few even of the most careless, and none of the church members, ever thought of going to a court of law. They brought their disputes before the minister and session, and though they stated their cases with much vehemence, they always accepted the decision. If they were interrupted, confusion and difficulty arose, but if they were allowed each to tell their own story to the end, there was generally little real difference between them. Many of these cases concerned little matters, such as the straying of pigs, goats, horses, &c., on their neighbour's property, where they had devoured or damaged the crops.

The road-making was entrusted by the vestry of the parish, which is as large as a county in England, to Mr. Carlile. The roads were in a frightful state, cut to pieces by the great torrents that rushed down in the rainy season. Sometimes a complete block would occur, by the falling down of a quantity of loose earth from the hillsides. One road became almost a river, two or three feet deep, for an hour or two after the thunder-plumps of the rainy season, and was so scooped out that nobody who was not acquainted

with it ever rode over it on horseback, without the horse coming down. These were the main roads to the district, and needed constant attention, and it was no easy task to direct the right use of the small grant for the purpose, in order to keep the passage open for even cart traffic—carriage traffic was out of the question. But Mr. Carlile applied all his skill to the work, and made a wonderful change in a short time in the condition of the roads.

The following incident described by him in a letter published in the *Scottish Missionary Register* took place two months after his arrival at Brownsville :—

"A few days ago two houses which had been recently built by settlers in the neighbourhood were burnt to the ground in a few minutes. I was deeply affected by the exhibition of strong negro feeling on the occasion. One of the houses was occupied by a couple who had been married only about a year, and who, after much exertion and expense, had succeeded in completing a comfortable cottage for themselves. The other house was built by the husband for his grandmother. The husband was absent when the fire began, and the wife and grandmother were overwhelmed with agitation and alarm when they witnessed the fearful rapidity with which the flames spread and dashed all their fondest hopes. When I arrived the work of destruction was nearly over, and the wife was giving full vent to her feelings

by bitter weeping and lamentation. The husband, a fine, tall, stout young man, appeared to be much more moved by his wife's tears than by the tremendous havoc the flames, fanned by a strong wind, made of his house and furniture. He clasped her in his arms, and begged, amidst loud convulsive throbs, that she would not weep. I made no attempt to check this burst of fine natural feeling, but took an opportunity of afterwards speaking to him when I observed that he had retired to a place by himself, to give unseen vent to his feelings. He was weeping like a child, but expressed no regret for the loss he had sustained, but dolefully bewailed the hopeless condition of his grandmother. God soon opened the hearts of their relatives to receive them all into their houses; and, before an hour passed, the houseless families, with the wreck of their little property, had found another abode. On the day following, being Sabbath, I proposed that we should all endeavour at once to ensure each other against sudden ruin, and at the same time to manifest those brotherly feelings which should always characterise the members of a Christian church, by assisting to repair the injuries which had been sustained, and suggested that we should have a collection on the following Sabbath for this object. The sum of £3, 6s. 8d. was collected, besides having the promise of the work of twenty-seven men for a day. This has put them in good spirits, and I hope will go far to make up their loss. I esteem it a matter of highest importance to cherish these feelings of tenderness and affection for each other."

Mr. Carlile was attacked three months after his arrival at Brownsville with bilious fever,

and was in considerable danger. He was quite resigned in the midst of it,—willing to go or to remain as God should see fit, and was in a most happy frame of mind. Medical attendance was not easily obtained. The doctor of the family, living at Lucea, nine miles off, had gone from home for a week. Another doctor was sent for in another direction, and arrived on Sunday morning as the congregation were dispersing, so intoxicated that he could give no attention to the case. A regimental doctor at the Lucea barracks was then applied to and came at once, and watched over him with much kindness. But for him his life might have been lost. After a month or two he recovered his strength and was again at his work, and he never had another illness of importance till that of which he died so many years afterwards.

He thus describes his first sacrament, which took place just as he was recovering. The Rev. James Watson of Lucea, to whom he refers in this letter, was the founder of the station at Brownsville, as has been already stated. Mr. Watson had admitted all the communicants. He was an excellent preacher and a most indefatigable worker. His name will long be remembered in Jamaica in connection with Lucea,

and with Kingston where he was latterly settled as minister :—

"Yesterday we had our first sacrament in this place; and at Mr. Watson's particular request I examined every member previous to admission. With the old people, and especially with the old women, we are obliged to conduct our examinations in the simplest possible form, and to be satisfied if we find them acquainted with the fundamental doctrines of the Gospel. You will easily understand this when you know that none of them can read—few could understand anything read to them; and few have any one to read to them, even if they were disposed to listen, and could do it with intelligence. It is with great difficulty they can understand our language when speaking to them on religious subjects, and with still greater difficulty that we can understand them. If I found that they knew who made them, the state in which man was first formed, the introduction of sin, its consequences and their extent, who was the Saviour, whose Son He was, His pre-existence, from whence He came, His birth, what He did during His public ministry, His great work for man's salvation, His sufferings connected with it both in soul and body, His resurrection, ascension, what He is doing for us in heaven, His intercession, preparing a place for us, sending the Holy Spirit into the hearts of believers, His coming again to judge the world and the general resurrection, and the final destination of saints and sinners, I was satisfied. With regard to the Lord's Supper, I examined them as to the time and object of the institution, what we are to remember when we receive

the bread, and what when we receive the wine, for whom the table is spread, for friends, or for all indiscriminately, and then with regard to the character of communicants, and what is expected of them. By the great majority such questions were answered readily and without hesitation; but with the old people it was often necessary to put our questions in a variety of simple forms, before we could discover that they knew the truth. Very often they gave apparently the most ignorant and stupid answers, when, after putting the subject in some new light, they would show that after all their knowledge was correct. To an old woman I put the question several times, whether our Saviour was a sinner, to which she as often emphatically replied that He was a great sinner. I thought she was sunk in the very depths of ignorance, and purposed immediately to prevent her from coming forward, when it occurred to me that she might not understand aright what *a sinner* meant, and I asked if she believed that our Saviour was a liar, or a Sabbath-breaker, or a thief? to which she replied, with great vehemence, that He never did any of these things. Out of nearly two hundred communicants I prevented about a dozen from coming forward. All the others satisfied me that they were acquainted with almost every subject I have specified.

"On Sabbath morning groups of people, consisting of men, women, and children, almost all dressed in white, were seen moving by nearly a dozen paths towards the one point of attraction—our place of worship; and soon after nine it was filled in every corner. By 10 o'clock, when the service began, I should think that the congregation was nearly as large without as within,

consisting probably of about seven hundred people. Deep attention was manifested by all present while I discoursed to them of the death and sufferings of Jesus. At the end of our first service, the whole house was cleared, and the forms arranged for the communion service. With the few strangers who came from distant parts, upwards of two hundred communicants were soon seated at the table. A more attentive or apparently devout body of people I have never seen than when Mr. Watson discoursed to them and proceeded to distribute the elements. All was quietness and perfect decorum. My little daughter Margaret, now three months old, was afterwards baptized, and the services were concluded before 3 o'clock. It was to me a delightful and deeply interesting day, and far exceeded my highest expectations."

In a letter written just a year after he had settled at Brownsville, in which he mentions that there were then 105 families in the congregation and 220 communicants on the roll, he describes vividly the state of affairs, and records the marked improvement of the year :—

"When we first came the people were exceedingly addicted to quarrelling, and very frequently our little hills re-echoed the shouts of the noisy combatants. These incessant broils and scoldings, especially among the women, were generally to be traced to the awfully debased condition in which they formerly lived. When I mention that I scarcely know a married woman who had not children to other men previous to her marriage,

and that almost every married man has natural children, you will at once see that such a state of society must necessarily give rise to the most bitter and rancorous feelings. This is a putrid and deadly sore, which cannot be healed in the present generation. Faithlessness to the marriage vow, and jealousies arising from it, give rise to domestic broils, which very frequently lead to the cruel treatment of wives by their husbands, and often to their separation for a time. This is one of the greatest evils I have had to encounter since I came here.

"All parties, in general, agree to bring such cases to the minister, and it is a fortunate circumstance that they in general abide by his decision. By my interference, eight or ten couples are living in apparent peace with each other, who would probably never otherwise have been reconciled.

"Your missionaries would require patience and wisdom almost superhuman to enable them to discharge aright the *magisterial* duties which are laid upon them by the people, and which, in their present infantile state, they could not disregard. Here we possess an influence little inferior to that of the Catholic priests of Ireland, which might certainly be turned to evil account as well as good. It is to be hoped, that as the people advance in the knowledge of the divine oracles, they will become less dependent on their ministers, and place more confidence in the wiser members of the congregation.

"Great as these evils are, and deeply seated in the constitution of society, they are in no inconsiderable degree controlled by the presence of a missionary, and now it is a rare thing to hear those disgraceful disputes which were formerly so common.

"Dishonesty and deceit, the genuine offspring of a state of slavery, are also said to be common, and I fear with too much truth, although I have had few opportunities of discovering it. For all these and many other evils which spring alike from the universal corruption of the human heart, and from their former degraded condition, the gospel is the only remedy; and we wait and long for the time when, by the outpouring of the Spirit of God, it will be brought with saving power to the hearts of the people.

. . . . . .

"To give some idea of the improved state of society, I may mention, that the Christmas holidays were generally in former times looked forward to as a kind of carnival, when free and unbridled rein was given to every sinful lust. It was a time of drinking, dancing, fighting, and unrestrained licentiousness. These holidays are now nearly over, and I have not seen one intoxicated person, and scarcely heard the sound of discord. On Christmas eve I was preaching at Dicksonsville, and neither in going nor returning was there any noise to be heard; the hallowed stillness of the Sabbath reigned all around. A black man who accompanied me, in speaking of the change that has taken place, told me that in old times the whole country would have been resounding with the drum and the shouting of the negroes, and more especially if it happened to be on a Sabbath. At present I preach publicly seven times a week, and on all these occasions, as well as at our family prayers, our meetings have been remarkably well attended. Many of the people appear to have converted this season, which is

usually given up to riot and wickedness, into a kind of religious festivity. In addition to the attention which the people have generally given to religious duties at this time, they have given me more evidence of personal attachment and gratitude than I ever could have hoped to experience. In proof of this, I may just mention that on last Lord's-day, as two of my horses are at present from home, and a third is sick, I set out with staff in hand to walk to Dicksonsville. I had not proceeded five minutes on my way till I had the offer of horses from four persons, and the utmost and unfeigned regret expressed by others that their horses were not at hand. In fact I was constrained, contrary to my own inclination, to accept of the loan of one, so freely and pressingly made, in order to relieve the people from the pain which my persisting to walk would have given them.

"Presents of various kinds of fruits have been coming to us from all quarters, which would have been all placed to the credit of the Society; but as neither medicines nor medical attendance can be procured in this district, we have felt ourselves called upon to assist in supplying the deficiency by giving freely from our medicine-chest.

"It is a year this day since we first set foot on Jamaica, and now I bless my God for having brought us hither, and for all the mercies with which He has surrounded us. All the members of the family have enjoyed as good health as at home, and appear to enjoy as much happiness. Indeed, a more happy family could scarcely be found anywhere. What greatly contributes to this, is the growing interest they take in the noble work in which they are permitted to engage."

He describes a fire which took place, by which the cottage he was living in had been endangered. The alacrity with which the people came to his aid gave striking proof of their affection. When he wrote he had just entered his new house, which he occupied for so many years afterwards, and there is a reference at the beginning to the sufferings of the Free Church ministers, who had shortly before left their manses in Scotland, for whom he had deep admiration and sympathy. The new house was the property of the Rev. James Watson :—

"We are now settled in our new house, which Mr. Watson has done all in his power to render comfortable and commodious. When I remember the circumstances of many of our beloved brethren at home, and the difficulties to which they have been subjected, I sometimes almost wish myself back again at our little cottage, that by sharing, in some degree, the inconveniences, I might have a more lively sympathy with them. We were constrained to take possession of our present residence sooner than we intended, and, indeed, before it was prepared for our reception, by an accident which might have proved very serious.

"I was sitting writing in this house, which I had converted into my study, and I believe was at the moment in the act of writing about a storm at sea, when a sudden

clamour arose among the workmen around me, and on running to the window I perceived that the kitchen connected with the cottage was on fire. This was a small thatched out-house, which was not more than twenty paces from the cottage. At that time we had had no rain for months, and the thatch was so perfectly dry that a spark was sufficient to set it on fire. We all ran at our utmost speed to assist in extinguishing the flames, or in saving the cottage. During our race I could not help thinking, as one and another easily outstripped me, that notwithstanding all that is said of the slowness of the movements of the negroes, if I had been running for my life I would have had a very poor chance of escape.

"As our party were nearest the cottage, we were first there. The fire was blazing furiously from the roof of the kitchen, and as the wind was blowing strongly at the time, our attempts to tear off the thatch and prevent the fire from spreading were utterly abortive. The great effort was now to save the cottage. Fortunately we had a little water in the house, in which I instantly steeped one or two blankets. We got a young man pushed up to the roof, but he became perfectly giddy, and rolled down on the top of another young man who was standing below. Fortunately neither was hurt. A ladder had now to be procured. The pressing danger added swiftness and strength to us, and in the course of five minutes I was on the top of the roof. Our water was now done, and none could be found but at a considerable distance. It lay at the bottom of a ravine, as far off and down as steep a descent as from the top of the Calton Hill to the

Canongate.* Most of the people who had come were running about stupefied and bewildered, and before vessels could be found and water obtained the whole cottage might have been consumed. The wind blew the flames in an angular direction from the cottage. While I was sitting on the top of the house shouting out for water at the top of my voice, I perceived that the thatch of the cottage had caught fire, and now I never doubted but that all was over, and that in five minutes more our frail tenement would be reduced to embers. I was preparing to descend and endeavour to save some of the furniture, when two men, wiser than myself, brought the ladder to the place where the fire had begun. I then threw to them the moist blankets, and by immediately applying these the fire was extinguished and the house preserved. Every one who saw the perilous condition of the house was amazed that it was saved. God, after having thus shown us that our life and all we possessed were entirely in His hand, and that we were at any time liable to be removed at a moment's warning, was thus graciously pleased to interpose in our behalf, and to save us from much injury and loss. While I was busy on the top of the house, some of the people, who were rapidly collecting to our assistance, emptied the house of every article of furniture. Open drawers and boxes were lying about in all directions, and everything we had was exposed to the people. While thus tossed about without any one to look after them, I do not think that even the most trifling article was abstracted. On the other hand, the utmost care

* The reference is to Edinburgh. *The Scottish Missionary Register*, where these letters appeared, was published there.

was taken to save everything that could be found among the burning embers of the kitchen. When the fire began Mrs. Carlile snatched up a child in each arm and fled to the school-house. The other members of the family helped to remove the furniture from the house. The fire happened on a Friday, when the people are generally working in their own grounds, and I should think that ten minutes had not elapsed before we were surrounded by a hundred people. When the danger was nearly over, and they had time to recover themselves, they gave us every assistance in their power. We were soon abundantly supplied with water, which was a long time used in drenching thoroughly the smoking ashes, to prevent even a spark from being blown about. When we were in the midst of the confusion, an excellent elder who was working in his grounds, at a distance not less than from the top of Arthur's Seat to the centre of your city, saw the fire. He instantly plunged into the bush, dashed through the most precipitate and frightful ravines, with the swiftness of a mountain roe, and in ten or fifteen minutes was, to my amazement, in the midst of us, panting for breath. Many others showed a similar zeal and the utmost alacrity in coming to our assistance. Nor did they leave till the danger was entirely over. Every article in the kitchen perished, by which our servants sustained a loss of about £20 in clothes and money. Our loss amounted only to about £6 or £8. We had a collection in our church a Sabbath or two afterwards to assist our servants, who had lost everything, and a few pounds were raised, which helped to cheer them. Besides money, several brought various

articles of dress and bed-clothes to assist them, so that their loss was greatly diminished, while their sympathy and union with each other were strengthened. I could not help feeling at the time that the things which had happened to us had turned out rather to the furtherance of the Gospel, and addressed the congregation from that subject on the following Sabbath."

CHAPTER VI.

THE BUILDING OF A CHURCH.

Mr. Carlile had felt from the time of his arrival the need of a larger church than the schoolroom in which they worshipped. The congregation also rapidly increased. So within a year or two after his settlement in Jamaica he determinedly set to work. He himself devised the plan by which the building formerly used was to be greatly enlarged and given an ecclesiastical appearance. He had much mechanical genius, and he not only himself planned every part of the building, but directed all the work personally, as the cutting down of the wood, the choosing of the trees to be cut, the carriage of them along the difficult roads by the ox-waggons, and the sawing of the timber. The putting up of the spire without scaffolding, to which he refers, was an extraordinary feat,—the amazement of all builders and carpenters in the neighbourhood. I can

vividly recall the scene when, amidst a storm of wind, with no scaffolding, but with ropes almost as numerous and complicated as those of a ship, the high framework of the spire, composed of long beams of solid timber of great weight, rose to its place above the tower, amidst the cheers of the crowds around. There it has stood, firm and strong, defying all storms and even hurricanes, for nearly forty years; with its bell, which was made at first for the Royal Exchange of London, sounding the call to worship, through the valleys and up the mountain-sides for many miles around. This spire and bell are associated now with much that is most sacred in the memory of the present generation of inhabitants. He thus describes the work:—

"In previous letters I mentioned to you that in the latter end of August we opened a subscription to enlarge our place of worship, which is now much too small for the congregation. The sum subscribed, including labour and materials, soon amounted to about £200. Having already on hand £105, which I had received from the sale of goods most kindly sent us by our female friends at home, I resolved to commence the work immediately. I soon found that we could not expect much assistance from the neighbouring overseers of estates, and that we must therefore trust almost exclusively to our own resources. In place of ordering timber from a distance, I accompanied a num-

ber of members of my own congregation to the adjoining woods, and during two months we spent almost every day in cutting down, sawing, and squaring timber. This is a most laborious employment under a burning sun.

"The great object we had in view of converting our present schoolhouse into a commodious church, and of thus giving permanency to the station, not only bore us up under our fatigues, but even rendered them pleasant. At length we succeeded in securing many thousands of feet of excellent timber in our yard, and received much more assistance from our two nearest overseers than we had expected.

"After this most laborious part of our work was over, during which we had been exposed to frequent dangers and were oft in weariness and painfulness, we began to frame the addition we proposed making to our present building. The new part, which goes out in the form of a cross from the back of the house, is 35 feet long by 25 feet wide. In about three months from the time the subscription was commenced, the frame stood finished on brick pillars of about five feet in height. It is strongly built of the best hard wood the island can command. As we require two apartments, to be used as vestry-room and for session meetings, and also a belfry, I resolved to include them all in one building by erecting a small spire. This, in addition to other advantages, would give the building the aspect of a place of worship, and be at once the means of enlarging the congregation, by attracting many who would not attend our present humble meeting-house, and also afford good hope that it would not

afterwards be deserted as a place of worship, but be a house in which not only the present generation, but others yet unborn, might hear the gospel faithfully preached.

"The day that the addition to the house behind was fully framed, the foundation-stone of our spire was laid by Mr. Watson, assisted by Mr. Jenkins, a neighbouring attorney. We had a large assemblage of deeply interested spectators present. The framing of this new erection now engaged our attention, and as there was not an individual in the neighbourhood who could give any instruction for the erection of such an edifice, the whole superintendence devolved upon myself. As I had never studied the structure of any spire, and was, in general, wholly ignorant of house-building, and had no one to direct me, the undertaking might appear presumptuous and almost hazardous. After considering the matter maturely, and forming a small model, I resolved to go forward, trusting in the assistance and blessing of that God to whom the house was to be built, and who had hitherto so wonderfully assisted us. By the end of four weeks our materials were all prepared, and a day was fixed for raising the spire. When I told the carpenters that I intended rearing it without scaffolding, they shook their heads and declared it to be impossible. On the Monday morning after our Sacrament we assembled for worship, and having implored the Divine blessing, we proceeded to our work. The day was at first most unfavourable, as it blew strongly; but as I had already borrowed ropes from the neighbouring estates which could only be kept for a day, this being their busiest season, I resolved to

proceed with the work. It may easily be imagined that my mind was not altogether free from anxiety, when I had not one individual with whom I could consult, or who even understood what we were doing. A goodly number of men were present to assist, to whom I was obliged to give the word of command like a sea captain during a gale of wind. Just as I was proceeding to get the ropes fastened and the tackling prepared, I found to my dismay that the rope was less by thirty fathoms than I had supposed, and was too short for our purpose. I then despatched two messengers on horseback to the nearest estates, begging for more rope. One messenger soon returned with the sad tidings that they had not a yard more on the estate; and fearing that a similar message might come from the other, I endeavoured to devise some means of doing the work with what we had, and discovered that by placing the men who held the ropes on the top of the house, I could accomplish my purpose. One part of the spire we converted into a pole, by which we were enabled to raise up another; and as we had just succeeded in doing this, my second messenger arrived with a small supply of additional rope. As the heaviest piece was now to be lifted, we put this additional rope to assist the other. Just as we had got this frame raised to its most dangerous position one of the ropes broke, but the other saved it. After a short time longer our anxieties were all at an end, and with a grateful heart we soon saw the building complete without injury or accident. The spire is octagonal, is about 60 feet high, constructed of the best and strongest Jamaica wood. The weight of wood in the frame can-

not be less than from four to five tons. Its form is much admired, and it is so constructed that although there is not one iron bolt in the whole frame, nor more than about a dozen nails, and although it has neither bolt, nor peg, nor nail to bind the spiral part to the pedestal, yet I believe that nothing short of a hurricane would move it. It will, perhaps, surprise you when I mention that the whole expense of squaring the timber from the rough state in which it was brought from the woods, framing it, and rearing it, was only about £20, and that it stood firm on its base within four weeks of the time when the foundation-stone was laid. To our God be all the praise.

"The people have done well. I have received of the original subscription in work, materials, and money, to the value of about £115. In this is included about nine hundred days of gratuitous labour. When it is known that I have not more than two men in my congregation who can earn more than 2*s.* per day, and that the weekly income of each of my members cannot be 5*s.*, exclusive of what they gain by their provision grounds, I think it will be acknowledged that they have done well in giving £115 for this object in about four months. My whole expenditure up to the present time, including £30 for mules and cart, which can be sold when the work is finished, and almost all the materials which are necessary for completing the building, has been £211. The great part of the expense that remains will be wages to the carpenters for boarding and fitting up the house. I have great hopes that this part of the subscription which has yet to be collected, with some collections from the brethren here,

together with the proceeds of some boxes which are to be sent from home, will enable us to complete the work without involving myself or congregation in debt.

"The ordinary attendance at church on Sabbath is always good, and I do hope that many of the people are advancing in knowledge and spiritual attainments. Our weekly meetings are also pretty well attended.

"I am happy to have spent so much time in the midst of my people when engaged at their ordinary employment; and have been agreeably disappointed both with their intelligence and disposition. Making allowance for their great deficiency in education, I consider them as acute and intelligent in their own business as mechanics at home. They do not work so steadily; but they are more willing, and equally fitted for their several kinds of labour. I scarcely heard an angry word among them during all the time I spent in their company. Nothing but good feeling and good humour prevailed. Oh! how pleasant to be delivered from the demon of intemperance, which haunts and destroys so many of our workmen at home!

"The church is not yet fully seated; but a very short time and little expense will be required to fit it up completely, to contain about 560 sitters, at 18 inches to each. I should think it would easily, on an emergency, contain 1000 people. Of the £600 expended, about £300 came from home; and we desire to render thanks to our heavenly Father for having opened the hearts of so many to take an interest in the prosperity of the mission, and so cheerfully to help us in our work. Our

own people have not only contributed about £300 in labour, materials, and money, to the undertaking, but have purchased by far the greater part of the goods sent by the ladies; and this, considering their circumstances, we think is no despicable effort.

CHAPTER VII.

JAMAICA MISSIONS AND SELF-SUPPORT—COOLIE IMMIGRATION—THE AFRICANS—CHANGE OF MISSIONARY CONNECTION.

The Mission Boards of different Churches have been much occupied with the subject of self-support in the West Indies. Some of the missionary societies have long thrown off the financial burden of their West Indian Missions altogether. Naturally the Churches in this country desire that their missionary incomes should be devoted to missionary purposes—that is, to the extension of the Gospel to those still in heathen darkness. In Jamaica those connected with the different mission churches have grown up as professed Christians. It is felt, therefore, that they ought, if possible, to support their own churches. There are two difficulties in the way—1st. The necessity still, at many of the stations, for European missionaries who need a higher rate of

support than the congregations can afford. 2d. The uniform character of the congregations as composed in great part of mere labourers. As to the first difficulty, this is being lessened every day by the training of native pastors, of which we shall speak more hereafter. The second difficulty is of more permanent aspect. It is referred to in the admirable report of the deputies to the Jamaica and Trinidad Missions of the United Presbyterian Church, who visited Jamaica in 1882,—since the death of Mr. Carlile. We give the following extract :—

"It must be borne in mind that the wealthy and middle classes, whose contributions do so much to raise the average liberality of our home congregations, are almost entirely unrepresented in the Jamaica church. With only an occasional exception, the membership of the country congregations is composed of small settlers whose settlements do not exceed six acres, and are in the vast majority of cases from half an acre to three acres; and of day labourers, whose wages do not exceed five shillings per week, but who have also small provision grounds, which contribute to the support of their families. Even the four or five town congregations furnish very few exceptions. It must be remembered that our Jamaica mission was in its origin exclusively a mission to the slaves ; and that even since the Emancipation it has been our policy to confine our labours almost entirely to the negro population. We have followed the emancipated slaves to their retreats

among the mountains, and have furnished them with the means of grace in the neighbourhood of the whites where they labour."

This represents the position of most of the Jamaica missions, and it creates a serious difficulty. Still that difficulty may be surmounted with good management, as time advances and a native ministry is raised up to occupy most of the pulpits. Admirable preparations are being made for this by the United Presbyterians in the Theological Hall, established at Kingston under the care of Professor Robb, as learned and able a man as any professor in this country, and one of the most accomplished Hebrew scholars of the day, who combines with his great acquirements a most ardent devotion of spirit, with which he inspires his students.

But if the difficulties of self-support are serious now, they were much more serious some thirty or forty years ago. The question was mooted even then, chiefly on account of the action of the Baptist Missionary Society, which left its stations to support themselves. Their circumstances were special. Several of their missionaries, as Mr. Knibb and Mr. Burchell, had acquired great influence over the negroes, and collected very large congregations, through the strong action that they

took in the Emancipation question. The Baptist churches grew most rapidly, and each European Baptist missionary had four or five congregations under his charge, at distances frequently of many miles from each other. He visited these churches in succession, and left the worship to be conducted, except on occasion of such visits, by such native help as he could get. The consequence was that, while these congregations became self-supporting collectively, by so many of them being placed under one European—perhaps two, three, or four thousand people—their state was far from satisfactory. The people were still very ignorant and superstitious, and those who conducted the services in the absence of the missionary frequently did not do so satisfactorily. This arose very much from the position into which the Baptists were led by their rapid success in gaining converts, but the result was not fitted to induce others to follow the example. People who required constant and careful supervision were left almost unhelped. The fact that the Baptists had been able to cut off the home support from these missions made some stir among the Missionary Committees. Mr. Carlile felt strongly on this subject. In one of his letters to the Secretary of the Scottish Missionary Society, he thus

wrote. It must be remembered, however, that this letter was written many years ago, and that the circumstances are now much altered :—

"I regret to learn that erroneous impressions have by some means been extensively diffused among the friends at home respecting the condition of our churches. It appears to be believed by some that the Jamaica churches have already reached maturity, and will soon be independent of all assistance from home. A more erroneous opinion could not well be conceived. It is true that God has done great things for this island, whereof we are glad. He has cleared away many impediments to the spread of divine truth. He has overthrown many of the ancient superstitions of the people, greatly corrected many of their former vile practices, inclined the heart of multitudes to receive the Gospel, provided them with many churches and school-houses. He has in many places removed much of the former ignorance, and taught, by His servants, a considerable number to read the Word of God with intelligence; and what is better than all, He has in the older congregations converted the hearts of many to Himself, and both in the life and death of His people given to your missionaries many delightful evidences of His presence and blessing. The work accomplished in the time is great, and perhaps wonderful; and if we consider that the whole Jewish dispensation, with its temple and all its services, was little more than a scaffolding raised by God for the purpose of rearing that spiritual edifice, of which all His servants are the living stones, we shall not think lightly of the work

accomplished in this country, even though chiefly as scaffolding necessary for erecting a glorious spiritual temple, which, we trust, shall yet be reared above the mountains, and to which all the people shall flow. Jamaica is yet in its infancy as a Christian country, and without the sustaining hand of its parent would speedily languish, and in a few years the labour so well expended would almost all be lost. Your churches would then appear but as the broken and dilapidated fragments of temples which had formerly been the glory of the land, and which have been built at no inconsiderable cost of life and treasure. Before Jamaica can be left to itself, a much greater portion of the people must be instructed in the common branches of education, and be able to read the Word of God with intelligence. Christians at home have little idea of the difficulty of conveying a distinct understanding of mere elementary knowledge to the minds of a people buried for many ages in the depth of ignorance, and who have little or no parental instruction at home to assist the work of ministers and teachers. Before the churches here can be left to themselves, the great spiritual work of conversion to God must be much farther advanced. When the Spirit of God shall descend in rich effusion upon our churches, then we may expect to see them rising with gigantic strides to maturity and strength, and then we would have abundance both of means and of agents raised among ourselves to carry forward the work. But for this we must wait for God's own time, praying without ceasing that in the greatness of His mercy He may hasten it.

"But besides the support of churches already in

existence, the circumstances of the country require that many more ministers and teachers should be provided for it. Jamaica yet presents a large and most inviting field for missionary exertion. No inconsiderable portion of it is still lying in heathen darkness; and in many districts where Christianity is nominally professed, the people are in no better condition in respect of knowledge or practice than the inhabitants of the darkest Roman Catholic countries."

In another letter Mr. Carlile expressed similar sentiments in, if possible, still stronger language :—

"There are already large promising fields for missionary labour lying waste around us for want of means to cultivate them; and if, as is expected, a large number of emigrants from Africa and China be introduced to settle among us, the demand for missionaries and teachers will be greatly increased. If great efforts are not made, Jamaica may soon be inundated with the impure and destructive practices of heathenism. If the churches at home begin to throw us upon our resources while we are yet in our infancy, *there is great reason to fear that the lives, labour, and money already expended will be as treasures cast into the deep, of which no trace will be found.* But we trust that God will not suffer His cause to languish for want of means, and that He who has the hearts of all men in His hand, will yet open many doors to assist bountifully in building up the spiritual temple here, which has been so auspiciously begun, and to a certain extent reared."

He took always a very deep interest in the Africans landed in Jamaica from cruisers that had rescued them from slave vessels. Of the coolie immigration from India he did not much approve. On these subjects he thus writes :—

"You are aware that some thousands of coolies from India have been introduced into this colony, and are dispersed over the island. Some hundreds of them are now settled, or about to be located, within a few miles of this station. Their mode of dress is extremely indecent, as they cannot be induced to wear almost any covering but a small piece of cloth round their loins. Some of them are Mohammedans, but the greater part are idolaters, and sometimes make great parade of their image-worship. I need not say how extremely dangerous it is to our poor negroes, who are just emerging from darkness, and whose minds are generally to a considerable extent under the influence of superstition, to be called upon constantly to mingle with a people so debased in all their habits as the coolies. How often did the chosen people of God fall into gross sin by associating with idolaters! And can we suppose that the half-enlightened Africans, few of whom can yet read the Scriptures so as to understand them, will be able to resist those temptations, before which many of the wisest and mightiest men upon earth have fallen?

"There was also a number of heathen Africans introduced into this island about ten years ago. These I have in part taken under my care, and visit them at one of their own houses once in two weeks. I would

visit them once each week, but find that their occupations will not permit them to attend. They are scattered over the surrounding estates, and many of them at a considerable distance from our place of meeting.

"From ten to twenty generally attend, and appear to be interested in the instructions given them. Their knowledge of English is yet very defective, and I require to explain everything to them in the simplest manner. Several of them are learning to read, and two in particular are making more rapid advances in the art of reading than any individuals I have ever met with.

"One of them is their head man, and he possesses a considerable degree of intelligence. Nothing can exceed their delight when, after having spelt out some of their simple lessons, they understand the meaning of what they have read. They declare to me that they have entirely abandoned their heathen dances, where much wickedness was formerly practised. Some of them attend church; but as they are yet not so far advanced as to be able to understand what is spoken in the pulpit, it is extremely difficult to induce many of them to attend."

The following little narrative of a capture in Africa by slavers and rescue on the ocean by a British cruiser, he wrote for *The Christian Teacher:*

"An African whom I have had for some time under instruction, gave me the following account of the manner in which he and his companions were seized by the Spaniards, and afterwards rescued by the British. In that part of Africa in which he lived, the people were kept in constant alarm by men-stealers, whom they

feared more than the tigers which haunted the bush around them. To protect themselves, they built their houses close together, and surrounded their settlements with a wall of wooden stakes. But there were seasons, when the inhabitants of the surrounding villages were accustomed to meet, and to spend days and nights together in dancing and revelry. Their enemies discovered this, and resolved to take advantage of the opportunity for securing their prey.

"On one of these occasions, this African and many of his companions were lying exhausted and almost unable to move from their long debaucheries, when suddenly they were surrounded by a band of cruel slave-dealers, who chained them, and dragged them away to the vessel, which was waiting to receive them. Here they were crushed together in a small cabin, where they were nearly suffocated for want of air. The ship set sail across the wide ocean. Week after week they were confined to their frightful dungeon, and every day the dead bodies of some of their number had to be dragged from the midst of the living, and cast into the dark wide sea. Onward they had sailed, and had nearly reached the coast of Brazil, when they were suddenly aroused with the sound of a cannon-shot. All became confusion on deck—other sails were raised, and every effort was made to increase their speed. The poor captives below soon learned the cause, for they knew that British ships of war were placed on their coast to rescue those that were enslaved. All were greatly excited with the hope of being set free. Another shot which carried away part of the rigging, told them that their friends were nearer.

"The slave-ship soon struck sail, and in a very short time they found themselves in the hands of the British, who opened their prison, brought them all on deck, struck off their chains, and sent them to Jamaica, where the greatest kindness was shown to them, and where they now find themselves the citizens of the freest country in the world, and where the knowledge of a Saviour, which is far more precious than life or liberty, has been conveyed to them.

"When John had finished his story, I asked him if he did not see how all this which had happened to him illustrated what I had often told him of the salvation of Jesus Christ. Your enemies watched and found you lying in your sins, and unable to save yourself. This is what Satan, the great enemy of souls, is doing continually, that he may carry you to everlasting misery. He places his chains, which are stronger far than those of brass or iron, around your neck; he shuts your soul up in a dark prison-house, into which the light of heaven does not come; he hurries you onward, during the voyage of life, to a place of everlasting misery and slavery. The Saviour follows you in mercy. The glad sound of His salvation is heard. Submit to Him; He will set you free, bind up your wounds, and give peace and joy to your soul, and will make you a citizen of the heavenly Jerusalem, where neither death nor sorrow nor crying nor pain shall ever enter."

The Scottish Missionary Society, with which Brownsville had been connected, was originated in 1796, and existed for above half a century. During that period it founded several important

missions, and fostered greatly the missionary spirit in Scotland. But gradually as the Churches wished to undertake their own missionary work, its position became less important. The Church of Scotland took over its missionaries in India, who afterwards joined the Free Church, and in 1847 the United Presbyterian Church took over its missions in Jamaica—the only missions then left to it. All the missionaries but Mr. Carlile belonged to that Church, but he most cordially concurred in the arrangement, and from that time to his death he continued to be a missionary of the United Presbyterian Church. His association with the Scottish Missionary Society had been one of cordiality and pleasure. For its esteemed secretary, Dr. William Brown, he had the greatest respect and affection. Dr. Brown is well known to all students of missions as the author of the most accurate and painstaking "History of Missions," which is a standard book of reference up to the period at which it was written.

CHAPTER VIII.

EDUCATION.

The Presbyterian Church in Jamaica has always taken a leading part in education. Day-schools as well as Sunday-schools were early attached to all the congregations, without exception. At Brownsville there were latterly three day-schools, one in the building enlarged as the church, which was originally intended for a schoolhouse as well, another at Great Valley Estate, some miles distant, beyond a road crossed in several places by a mountain stream, and another at Maryland, over the mountain paths. The negro children exhibit as great capacity in the earlier part of education as European children. Many of them learned to read tolerably in a few months. They were also quick in attaining geographical knowledge, while they were much farther advanced in Scriptural knowledge than the children in many schools in this country. This

the writer of this memoir can himself attest, as he began the Great Valley School, and taught many of the children there to read, &c. The education given was based on religion. In the schools Mr. Carlile, as all the other missionaries, took, of course, a very deep interest, teaching almost daily, himself, for a time, and superintending carefully the work going on.

The Sunday-schools in the dry season were attended by almost the whole congregation. They were held after the service, and the old fathers and mothers used to sit in the classes and take their part in answering questions. This was of great importance, as they had been kept ignorant as slaves. Latterly there has been a great change, as the fathers and mothers have now themselves had an education in childhood. The deputies of 1882, referring in their report to the Sabbath classes, say, "It is not a little touching to see grey-haired men and women, who bear the marks of hard toil and sometimes of hard usage, eagerly learning to repeat simple texts, and answering questions in elementary Scripture truth." Speaking of the day-schools they say, "In all but a few instances the children are well instructed in Scripture history. The readiness with which they answered any

question put to them in this department took us by surprise. They can also repeat readily and fluently most of the answers to the Shorter Catechism. When they were questioned as to the meaning of the words, they were not quite so ready; but in this particular they probably do not differ much from the children in our schools at home." This intelligent brightness, however, the deputies consider, does not continue so much when they advance to be young men and women. There are now seventy schools connected with the Presbyterian missions, and about 6000 on the rolls.

After the rebellion in the time of Governor Eyre and the abolition of the constitution, a great effort was begun on behalf of the education of the people. Grants in aid are now made to above 600 schools. There was not so much progress at first, but latterly there has been a rapid increase of scholars. The Royal Commissioners, whose report, referred to before, has very recently appeared, say on this subject:— "So convinced are we that the moral and material progress of Jamaica depends on the moral and industrious position of the black people, that we do not hesitate to recommend increased expenditure for the purpose of providing and

maintaining some practically efficient system of education which will raise the negro from his present pitiable state."

Mr. Carlile took also much interest in middle-class education, especially in the Montego Bay Academy, long ably managed by a Mr. Millar. The academy trained up men who occupy honourable and useful positions, and who never could have got the requisite education without it. It helped to train also many of the best teachers of schools. In this academy he took so deep an interest that he resolved to educate a son there rather than to send him home. This son was making excellent progress, when he received permanent mental injury from studying in such a climate.

Mr. Carlile was also employed by the Presbytery of Jamaica to aid in giving theological education to candidates for the ministry. He had a great love for Hebrew, and had studied Chaldee and Syriac. The last work of his life was the writing out an elaborate dictionary of these languages on a plan of his own. He was engaged in this work up to his 80th year. He had great fondness for the study of languages, and might have been a distinguished linguist had he possessed a more powerful memory. Of mathematics, also, in its different branches, he

was a constant student. He surveyed all the country round, took the height of the different mountains, &c. This was a great pleasure—one might say an amusement—to him. He applied his mathematical knowledge also to the making of sun-dials on many different inclines from the perpendicular to the horizontal, and he gave away many that he made. One large perpendicular sun-dial he put up on the spire, instead of a clock, and the hours could be seen on it at a considerable distance, the figures being marked in very large letters, cut out by himself. He was always engrossed in some study which kept him from feeling the loneliness of his position, as regarded the outside world of literature. It braced him up, in fact, for his daily work. We may refer again to various works of interest he undertook.

Before we pass from the subject of education we may note the present state of the theological college of the United Presbyterian Church in Jamaica under the able charge of Dr. Robb, of whom we have spoken, assisted by the Rev. John Simpson, one of the oldest and most respected of the missionaries, who laboured first in Jamaica and then in Old Calabar. The departments are — Exegesis Greek New Testament,

Systematic Theology, Church History, Pastoral Theology, Moral Philosophy, and Hebrew. In Hebrew the students are drilled, as very few students in this country. They are trained carefully as preachers, and also for the pastoral duties of the ministry,—taking an active part in special mission work in Kingston. This college is the great hope of the Church in Jamaica. It may probably also equip many missionaries of the negro or mixed race to go forth to Calabar, and other parts of Africa.

CHAPTER IX.

THE VISITATION OF CHOLERA.

Cholera for the first time visited Jamaica in the year 1850-51, and the visitation was a terrible one. Mr. Carlile wrote in regard to it, before it had reached his own part of the island, on December 9, 1850 :—

"Hitherto it has been confined chiefly to the eastern part of the island, but is steadily advancing towards us, and may be said to have reached us.

"Port Royal it is said to have desolated; a large portion of the people (about 400 out of about 1000) are dead, and the rest have deserted it. This town, you are aware, was the capital of the island, famous for the beauty of its houses and for its wealth, and not less notorious for its wickedness. Towards the close of the seventeenth century, nine-tenths of it were in the course of a few minutes buried fifty to sixty feet beneath the sea, while a great part of the island was rent with earthquakes, which buried multitudes of people and whole estates.

"Port Royal was immediately rebuilt, and in ten years was again laid in ashes by fire; it was renewed a third time, and a tremendous wave (by some internal convulsion of the earth, or furious current) burst over it and laid it desolate.

"During these repeated judgments, the character of the people remained unchanged; and a fourth time they built the devoted city, and a fourth time it was converted into a mass of rubbish by the resistless whirlwind.

"The Government, seeing, then, that the place seemed doomed to destruction, removed the public buildings to Kingston, which was converted into the capital, while Port Royal was left to languish as a small village. All these changes took place in the course of fifty years. From the middle of the last century it has continued a wretched, filthy village, a nest of all uncleanness, both external and moral. A fifth time it has been destroyed; while the 400 bodies consumed by cholera, and which are little more than half buried, will probably render it for a time to come almost uninhabitable.

"Out of a population of 35,000 to 40,000 which Kingston contained, upwards of 5000 are already in their graves. The lower classes and the morally vile have chiefly suffered; some whole streets are nearly deserted. It is a remarkable fact, that, out of a congregation of from 400 to 500, only one or two had been cut off.

"Spanish Town, out of a population of 5000, had lost 1800. It has visited with awful violence many parishes, and almost depopulated whole estates. The Town of St. Ann's is now entirely or almost deserted.

Not fewer, I should imagine, than 10,000 persons have been swept off from Jamaica in the course of two months."

Shortly afterwards it reached with alarming power also his own—the north-west—portion of the island; for he writes, January 7, 1851 :—

"Of about 1800 persons that Lucea contained, 117 are buried within the last few days." On 14th January he states—"Greatly more than 200 are already dead; some whole families have been swept away, and terror and sadness fill the place." And on 24th January he writes—"Upwards of 300 are now dead at Lucea. It appears now to be subsiding." Mr. F. H. Dillon, teacher at Lucea, says, in a letter dated 29th January —"I suppose, by the time the cholera has completed its work of destruction in the country, as well as in the town, one-half of our people will have been swept away. Through Divine mercy I have been wonderfully spared hitherto, though I have been constantly in the thickest of the mortality, ministering in the best way I could to the sick, the dying, and the dead; having in many instances to assist in coffining the corpses and lifting them into the cart. The scenes that I have been witnessing here for the past five or six weeks have been of the most harrowing description, and can never be obliterated from my mind. It seems, however, to be leaving us now."

With his usual energy Mr. Carlile resolved, trusting to the Divine blessing, to use every means possible to guard his own district. He had observed

a notice in the papers of a remedy which had been used with great effect in Liverpool. It was as follows: "Equal parts of spirits of turpentine, spirits of camphor, and laudanum, with a sixth part of the quantity of any of these ingredients of oil of peppermint." This mixture was said to be effectual in curing all stages of the disease, prior to collapse. The energetic and systematic method in which he acted, saved, there is no doubt, numbers of lives. He divided the whole country for a radius of five or six miles round Brownsville into districts, leaving supplies of the "Liverpool mixture," as he called it, at a certain house, which he made known, and warning the people to apply for it on the first symptoms of the disease. He writes on the 5th February 1851 in regard to this:—

"Cholera is now in the midst of us. Within the last ten days, about ten of our neighbours, some of them close beside us, have been under the pure Asiatic disease; while a great many others, among whom are three of my own family, have been under premonitory symptoms, and obliged to take the medicine. Hitherto God has very wonderfully preserved us. Every case has been overcome by the Liverpool mixture, which, if taken in time, is almost a specific. I have the whole district so organised that no one requires to go any distance to obtain it, and the people are generally

fully alive to the necessity of immediately applying for it.

"Hundreds of people in this district are now alive and well, who, in all human probability, would have been in their graves but for this medicine, to which God has in marvellous mercy directed us."

Thus the lives of the people were saved. While the island was devastated in all parts, and many round Brownsville had the premonitory symptoms, very few died in this district. It was an oasis in the desert. The people had, however, been thoroughly aroused and alarmed; and the spiritual effect is thus described:—

"The attention given to divine things is at present much greater than I have seen it since I came to the island. I preach almost every day, and in general to audiences which no private house could hold. To-day I preached to some hundreds of deeply attentive hearers at Great Valley. Our teacher there tells me that many of the people come night and morning to him to hear the Scriptures and engage in family worship. Formerly the people in that place were very cold. My class of candidates for the sacrament is increasing daily. Many of those who have been living in concubinage are now coming forward to be married. The church is crowded on Sabbath to excess. On last Sabbath there must have been upwards of a thousand persons present. I cannot but hope that God is converting this awful scourge which has come among us into a blessing. He appears to be making

it the means of awakening many from the sleep of sin, and perhaps by it He may answer our constant prayers that they may receive all heavenly and spiritual blessings in Christ Jesus. The fields appear to be whitening to the harvest; and let the churches at home aid us with their constant prayers, that the Spirit may descend upon us in copious showers and blessings. When I see the people crowding round me on all days of the week, and sitting to listen with so much attention, I cannot but think of the multitudes who often followed the Divine Saviour, and of the tender compassion He showed to them in healing and comforting them, and feeding them. Oh may He heal the spiritual diseases of the poople, impart to them true spiritual joy, and feed them with the bread of life!

"My communion here should have been on last Sabbath, but as the day was cold and rainy, and I was afraid of bringing the people to an infected district, I did not allow the bell to be rung. A large congregation, which completely filled the church, however, attended, and after giving them a short address, I dismissed them. Several circumstances lead me to hope that God is about to convert this affliction into a blessing. Not only are all our meetings well attended, but a considerable number of those living in concubinage are getting married. It is somewhat singular that, of two parties whom I called upon last Sabbath, three individuals have been seized with cholera; but they are all recovering, and I trust will soon be well. I have now upwards of sixty upon my list of candidates, including some Africans, who are under instruction for baptism."

In another letter he describes the following death-bed repentance, in connection with this visitation :—

"An aged woman, who lived in the house of one of my members, was soon attacked, and after a few hours of sickness, was numbered with the dead. The man who was head of the house was desired instantly to leave it (as we have uniformly found it to be attended with imminent peril to continue to live in one of these small huts in which a death has occurred). He disregarded the warning, and deeply had he to regret his obstinacy. The four persons who slept there on that night all fell by the hand of the destroyer in a very short time. He was the last of them, and having seen the havoc death had made, and perhaps blaming himself for the sad catastrophe, he became paralysed, and was soon death-struck. When I saw him, he was sitting on a stone at the door of one of our old and poor members. The scene was truly affecting. Here he, the last remnant of his family, sat, while the hand of death was upon him, resisting all solicitations of the old man and his friends to enter the dwelling, fearing that, by his death, they too would soon be forced to seek for another refuge. The old man, with genuine kindness and sympathy, was entreating him to enter. It was not, however, till I insisted upon it, that he would take advantage of his friend's generous invitation. So soon as he entered the house, and laid himself down on a mat near the door, utterly forgetful of all around, he poured out, in an audible voice, the humble and fervent prayer of a contrite and broken heart. The disease appeared to yield to the medicine,

and if it had not been for the load which oppressed his spirit, he would probably have recovered. He lingered for several days, seeming to place his whole confidence in the Divine Saviour, and showing the most chastened and childlike disposition, and at length fell gently asleep, and I have good hopes is now with his Saviour."

CHAPTER X.

DEATH OF HIS DAUGHTER—VISIT TO THE UNITED STATES—WELCOME ON HIS RETURN—THE AFRICANS AND THE OBEAH SUPERSTITION—FREE TRADE IN SUGAR—VISIT TO THIS COUNTRY.

A VERY sad event occurred in the autumn of 1853, which cast heavy gloom over the mountain home. His eldest daughter, Mary, the daughter of his first wife, left the Brownsville manse, early in August, with her husband, Mr. Dickson, who has long been a minister in the Presbyterian Church in the United States. She took with her three of her children—leaving two others behind. The vessel in which they sailed put into the port of Cienfuegos in the south of Cuba, and remained there for some days, taking in cargo. On the night they left the close and feverish harbour she was seized with fever, and lingered for three days, when she died, and was buried in the deep. She was a person of strong affections and singularly attractive character,

beloved by all who knew her; active also in every good work. It was a terrible blow to her father when he heard of her death, so soon after she had left his home in perfect health. Her infant child, being dependent on her care, followed her speedily. Two went to America, where they have been ever since, and two others remained with their grandfather in Jamaica, and are now in this country.

This sad event, and the state of his wife's health, induced him to take a voyage to the United States, in the next year, 1854. The only vessels then sailing from Jamaica to the United States were small coasters. There is now, we believe, a good line of steamers. The schooner in which he sailed was, as many of these coasters, in very bad order. For a good part of the voyage the pumps had to be kept going, day and night, to save her from swamping. The passengers, as well as the sailors, had to exert themselves at the pumps, and Mr. Carlile worked as hard as any one and kept up the spirits of others. In the United States he saw his daughter's husband and family, met old friends, and delighted in exploring the country. He was much struck with its religious life and activity, also pleased with the cordiality of the

ministers. He was present in a crowded church in Philadelphia, when he had a message from the minister asking him to come up and take the service. He had recognised him as an old friend whom he knew in Scotland. While in America, he preached frequently, and endeavoured to interest those whom he addressed in missions. He published there a little treatise on mathematics, "A Short Introduction to Practical Mathematics, being a Course of Geometry and Plane Trigonometry." The object was to lessen the toil of gaining an acquaintance with the principles of mathematics and practical geometry. The same object has since been successfully followed, in the works of several distinguished mathematicians.

He returned greatly refreshed and invigorated by the change, and his wife was much improved in health. He had a most cordial welcome from his people, as shown in the following extract :—

"Great was the joy exhibited by the members of the church, and, indeed, by the whole neighbourhood, when our arrival became known. They gave every evidence of true and genuine affection. In the midst of this tumult of feeling, it was most interesting to observe that, from a sense of propriety and reverence for the sacred services of the sanctuary, no one approached to salute us as we entered the church on Sabbath, but

all quietly took their seats. When I entered the pulpit, I found the church filled with an audience sitting in reverential silence. A few verses of the 145th Psalm furnished us with a text which enabled us to give expression to our feelings of thankfulness for all God's providential dealings. In the afternoon we gave them some account of our journeyings, endeavouring to improve to their spiritual benefit many incidents which had occurred. At the close of the service, the display of attachment was more than I could have anticipated. Almost the whole congregation (with the exception of those who had already welcomed our arrival) pressed forward to shake hands with us, and to express their joy at seeing us again in safety. I was happy to find that the church had been fully supplied during my absence, and that the attendance was generally good. In the expectation of my early return, the session had postponed the August missionary collection till September, but made it before I came."

He always took a deep interest in the Africans, to whom he had a special mission, under a native agent, a Mr. Gordon, and he was much gratified, on his return, by hearing how they had driven away an Obeah man,—thus showing that Christianity was conquering their superstitions.

"An occurrence took place in my absence which may show that the time is coming when Ethiopia shall stretch forth its hands to God. The native Africans here seem to be rapidly rising above their country's

superstitions, and show no little earnestness in their desires to become attached to the Christian Church.

"When our teacher Gordon first went among them, one of their number was much addicted to Obeah practices. These are a remnant of their former heathenish idolatries, and form their only religion until led to embrace the Gospel. No sooner had Gordon begun his labours, than they with one consent banished the Obeah man from their settlement. It would appear, however, that at his new station, which was at some considerable distance, he continued to follow his wicked practices. Some weeks ago, a Creole offered him about £5 sterling, according to his own account, if he would kill two of his neighbours, named Taylor and Wilson. This will give you some idea of the employment of these pretended sorcerers, and only confirms what I formerly believed of them. Taylor was himself an Obeah man, and has long been a pest to the neighbourhood. If it had been any one else, his life would have been in great jeopardy; but the Obeah man told Taylor of the conspiracy against him. On this, a great quarrel arose, and Gordon, fearing that some of his class were secretly encouraging the Obeah man in his deeds of darkness, immediately told them, that as the work of Christ and the work of the devil could never go on together, if they retained their heathenish customs he would not come near them. This deeply grieved them, and called forth such a spirit as that evinced by the Corinthians, to whom the Apostle says, "what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge! In all things ye

have approved yourselves to be clear in this matter." The Africans resolved to put an end to the practices of the Obeah man, and a party of five men went to seize him and banish him from the place. On entering his house, they found him engaged with two small wooden idols, which he instantly endeavoured to conceal from them. As nothing would induce him to give them up, they handled him very roughly, bound him with cords, and brought him as a prisoner to their settlement. The idols were given to Gordon, and are now in his possession. There is every reason to believe that arsenic was in one of them, but we shall probably ascertain this by a legal investigation of all circumstances. The feelings of the Africans were roused to the utmost against the Obeah man, and Gordon was afraid they might even have killed him, if he had not interfered to prevent violence. The people are diligently attending on Gordon's instructions, and are making good progress. One of them has been married; and several others are preparing to follow. I do trust that a good work has begun among them."

Mr. Carlile was strongly opposed to the policy of the Home Government in admitting slave-grown sugar on the same terms as that grown by freemen. The British West Indies were beginning to recover a little, after much depression, when the Government of Lord John Russell carried free trade in sugar. This he considered to be most unjust, after all the sacrifices made to free our own slaves. It was, he felt,

reviving the slave trade, giving new life to it, and, at the same time, ruining our own colonies. Seeing the ruin with his own eyes,—valuable properties sunk to nothing, not worth one per cent., in some cases, of their former value,—he became most indignant, and did not conceal his opinions, as indeed he never did. He wrote in the Jamaica papers a good many letters on the subject. An extract from one of these will suffice to show the strong views which he entertained, and the grounds of these views:—

"When the people of Great Britain gave their consent to those measures which removed all shackles from trade, and reduced to its lowest price every article of commerce, they had no deliberate intention of ruining lawful commerce, by giving the plunderer or receiver of stolen goods the full benefit of their villany. When they permitted the barriers which protected the sugar trade to be swept away, it was not done with the intention of granting a monopoly of one of the largest branches of commerce as a premium to theft, cruelty, oppression, and murder. Nor was it their intention to transfer the trade of sugar from our colonies, where it was conducted with justice and mercy, to those countries where it is upheld and prosecuted by a system of demoniacal atrocities. If the slave-holder has obtained a mighty impetus to his trade, and is now triumphing in its increase; if the lash of the driver is already wielded with redoubled energy to force from the friendless and toil-worn slave an additional supply to meet

the increased demand; if the British planter sees himself on the verge of ruin from being called to encounter a most unjust and unequal competition with those to whom crime has yielded most unnatural and dishonest advantages; if the newly bought captive, whom Britain had generously numbered with her children and elevated to the rank of a free-born subject, is now drooping his head and grieving that the parent which adopted him has so soon deserted him, and left him to pine in poverty and misery,—none of all these consequences were contemplated when the trade was thrown open to the trafficker in human flesh."

Sir Anthony Musgrave, K.C.M.G., then Governor of Jamaica, says in a paper [1] which we shall refer to more fully afterwards, read on 20th April 1880 before the Royal Colonial Institute, on a subject akin to this :—

"After the removal of all protection a severe struggle had to be maintained against the competition of slave-grown produce, to say nothing of the sugar-growing countries like the Mauritius, or the large quantities of beetroot sugar which have all been brought into the market since the abolition of slavery. More recently still they have been subjected to the yet more unfair rivalry of refined sugar protected by a bounty on export from the Continent, a rivalry of which it is scarcely too much to say that it is dishonest on the part of the British consumer to avail himself of it for the purpose of obtaining cheap sugar. The cheapness is analogous

[1] Proceedings of the Royal Colonial Institute, vol. xi. 1879-80, p. 239.

to that which may be secured by buying stolen goods. The principle involved in this question is outside the limits of Free Trade, and, indeed, is in direct conflict with the fundamental axioms to which the Free Traders profess their adherence as articles of faith. The bounty which enables the foreign exporter to undersell British produce in English markets is extracted by foreign Governments from the pockets of the general foreign tax-payer for the benefit of the subsidised industry. We know this to be contrary to the very simplest grounds of the principles which we proclaim; but we are not above availing ourselves of the iniquity for our benefit; because they are cheap, we won't decline to buy the stolen goods; although, if the system is pursued, the honest British producer, who gets no protection at the expense of others, must in many parts of the world be put to sore straits, and perhaps be ruined: and then will come the retribution."

In the year 1858 Mr. Carlile visited England after an absence of sixteen years. He rejoiced again to meet old friends, but found great and sad changes. Two brothers and two sisters had gone to their rest, in these years of his absence, and three only of the large family of his father were now left, including himself. His only remaining brother, Alexander, a man of literary ability, who had written many poems in "Blackwood's Magazine" in its best days, was then very feeble. His sister Mrs. Wilson and him-

self, the two youngest, were still in full vigour, and great was his pleasure in meeting with her. She was the widow of the Rev. Josias Wilson, well known as a most successful minister of the Irish Presbyterian Church in Belfast, and afterwards of the English Presbyterian Church in Islington, London. Mrs. Wilson, a person of great energy, had been a true help-meet to her husband, and she continued active in every good work after she became a widow. She took a deep interest in her brother's Jamaica mission, and the ladies of Islington were accustomed to send him boxes of work, which were a great help to him in many of his undertakings. We may note that this sending out of boxes from Islington was continued by Mrs. Jackson, well known to Islington Presbyterians as a true and devoted friend of missions, long after Mrs. Wilson had gone to New Zealand, where she died in 1875. It was a great joy to Mr. Carlile to meet many other relatives—his own sons, — also the family of his late brother in London, William Carlile, known as a successful merchant and earnest promoter of many Christian works,—long a director of the London Missionary Society; also his brother-in-law in Glasgow, Mr. Nathaniel Stevenson,

whose name was so familiar, as now that of his son, Mr. James Stevenson, to all Free Churchmen and to many others. With them he spent much of the time of the visit. He had scarcely arrived in this country when he was summoned to the marriage of his eldest son. It may be noted that the eldest son of this marriage, Mr. Carlile's grandson, Mr. Robert Warrand Carlyle, has been for several years in the Civil Service in India, having stood fourth in his year in the long list of candidates, and is now, at twenty-four years of age, placed over a district in Bengal, with, we believe, about half a million inhabitants.

During this visit he had frequent opportunities of pleading the cause of the Jamaica mission in the churches in Scotland. He was also present at a meeting of the Evangelical Alliance in Liverpool, and spoke there on the same subject. He returned early in the following year with fresh energy to his work.

CHAPTER XI.

THE REVIVAL IN JAMAICA AND AT BROWNSVILLE.

At the time of Mr. Carlile's visit to Britain there was great interest in the revival of religion. The revival in Ireland, which produced so much good fruit afterwards, was then beginning. For nothing did he long more earnestly than for a revival in Jamaica. The people had been brought out of heathenism, but they needed greatly the influence of a new baptism of the Spirit. He had not long to wait—after his return. The beginning of this revival was thus referred to by the Rev. James Watson of Kingston, in a letter dated 6th November 1860 :—

"You will hear glad tidings by this packet of the commencement of a revival among the churches in the western and southern parts of the island. It has begun among the Moravian churches in Manchester, and is rapidly extending among all denominations. . . . The leading features of this revival are strong convictions

of sin accompanied with open avowal and confession. People are struck down, and remain for hours, or even days, in deepest distress."

Mr. Carlile wrote the following long and interesting account of it on the 19th November. He gave a graphic picture of the whole effect of the work on the deeply emotional and excitable negro mind. It may be noted that though he encouraged the revival by every means, and rejoiced in it as a real work of the Spirit of God, he tried to allay excessive excitement, which had led in many other parts of Jamaica to the most extraordinary scenes. He even put down extravagances—calmly but firmly. In many of the less evangelised parts of Jamaica the revival movement went to seed, leaving few permanent fruits—sometimes even doing harm; but wherever it was directed with judgment and the people were intelligently taught, it left behind results of great importance which continue to this day. This account appeared in the *United Presbyterian Missionary Record* of January 1861 :—

"I scarely know how to begin in telling you of the marvellous work which God has wrought here within the last fortnight. I think I formely mentioned that we have for a considerable time (probably about a year and a half) been holding regular meetings every morn-

ing to pray for the outpouring of the Spirit of God, which we had been led to expect from what we see He has been doing in many Churches in America and Europe. A Baptist congregation about six miles from this met with mine every month to pray for this Divine blessing, and to communicate intelligence respecting the advancement of this mighty work of God; and while we did not know of its nearer approach to us than within five thousand miles, we had fixed our meeting here for the 2d of November. Before the appointed day of meeting, we were rejoiced to hear that it had begun to manifest itself in Jamaica about fifty miles from us. Day by day reports were reaching us of its nearer approach, and a few days before the appointed time of meeting it had reached the Baptist congregation at Gurneysmount, with which our congregation held union meetings. I requested Mr. Sibley, the minister, to bring some of the converts with him to Brownsville; and happening to meet a gentleman who was a leading member of a Wesleyan congregation where the work was going on, I requested him also to send some of the converts from his church to meet with us at Brownsville on 2d November. When the day arrived, the whole neighbourhood was astir, waiting for the expected meeting. The church was filled before the strangers arrived, and, to our astonishment, an immense assemblage of people were advancing towards us from different quarters, singing revival hymns.

"There must have been thousands of people in and around the church when all had arrived. It is impossible to describe the noise and excitement that prevailed as the different parties arrived. To attempt to

quell it would have been like an attempt to curb the winds of heaven. Multitudes were falling on every side, uttering the most piercing screams. A gentleman present said he counted thirteen prostrated in one corner of the church at one time. The sword of the Spirit had penetrated a multitude of souls, convinced them of sin, and forced them to cry for mercy. No sooner did one fall than he was immediately surrounded by a group of converts who had been a short time ago in similar circumstances. They appeared at once to understand their feelings; and when they were in the midst of their anguish, their attendants would often pray that God would flog them or whip them. I was amazed at this, and could not well understand it. They, however, knew that until they got a proper view of the awful nature of sin, and were led to confess all their sins to God, and to turn from them with abhorrence, there could be no lasting peace.

"If they continued long in a state of mental agony, or were struck down a second time, it was almost always concluded that there was some hidden sin which they were unwilling to abandon. Sometimes their attendants would say, pointing to the breast of the sufferer, There is malice there, or there is uncleanness; and often they would acknowledge the truth of it, and cry for forgiveness. Many of them declared that sin was like a fire within them; and some felt themselves sinking downward and downward into the bottomless pit of hell. Often their shrieks were terrific. Many of them said they saw strange visions, and confessed afterwards that they never knew that sin was so dreadful. One man, in describing his feelings, said it was as if a lamp had

been turned in towards his heart, which enabled him to see all its abominations. Often, as soon as they were struck down, they would call for some individuals with whom they were living in malice, and immediately declare their earnest desire to be reconciled; for, until this was done, they could obtain no peace. Others confessed the impurity of their lives; and many of them cast away the ornaments for which they had been tempted to commit sin, and afterwards burned gay and costly dresses. Many understood, for the first time in their lives, the meaning of these words in Malachi iii. 2, 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver,' &c. These words formed the subject of my discourse on the first Sabbath after the visitation.

"Most earnestly did they often pray that God would break their hard and stony hearts, and give them hearts of flesh. Sometimes, after enduring for a time bitter anguish of heart, they would fall into a kind of trance, and awake from it under a deep sense of the presence of the Saviour. They generally began then to pour out their soul to God in earnest supplication for the forgiveness of their sins. By and by their countenances brightened up, beaming with inexpressible happiness. They leaped to their feet, and began to sing with all their might, 'Happy, happy, happy day, when Jesus washed my sins away.' No sooner did they obtain peace than they began to entreat others to turn to Jesus. They put their hands upon them, and with inexpressible tenderness and earnestness they call to them,

'Come now; Jesus calls you, He wants you; come,' &c. This appeal is often irresistible. The person appealed to is petrified and cannot move. The tear starts to his eye, and in a few minutes he too is prostrated. Nothing is more remarkable than this spirit of irrepressible earnestness to bring sinners to Jesus immediately after they themselves have come.

"Conversions do not in general take place from the public preaching of the Gospel, but rather from the incessant entreaties of the young converts. The labours of the ministers are absolutely necessary to build them up in the faith, but the beginning of the work is generally the fruit of the labours of those who have just started into newness of life. The church, then rising into life, can find no rest but in missionary exertion. They begin to pray for the places around, and watch the first opportunity to visit them. The work here was only two days old when a message came from a Wesleyan church that the work had begun there, and requesting us to visit them. I immediately offered to go, and asked if any would accompany me. I suppose not fewer than fifty at once said they would go likewise.

"The sun was down on the Sabbath evening when we started to travel over an exceedingly rough and precipitous road, singing some of the beautiful choruses, with which all had already become familiar. When we arrived, just such a scene of indescribable confusion was presented as had been witnessed at Brownsville two days before. A multitude of prostrations occurred, and the screams of those smitten, and the singing of groups on every side to awaken them out of their trance, made it impossible for a time to command attention to the

preaching of the Gospel. Confused though the assembly appeared to an onlooker, yet, in forcing our way through the different groups, it was soon evident that the confusion was only apparent, and that each was engaged in his own department of labour. After a time the attention of the assembly generally was fixed on the preacher, and, excepting from the interruptions occasioned by some falling and others awakening them from their trance, the service was conducted with quietness and decorum. Many powerful addresses were made during the night by the newly-awakened converts, and a number of souls have been turned from darkness to light, and from the power of Satan to God. From that revived church the Gospel is now sounding to the regions beyond. We were sent for during the night, and returned to Brownsville by break of day, where the crowd was still assembled and the work of conversion going on.

"The work had not yet reached Lucea; and many and fervent prayers by the members of our church for that town were addressed to a throne of grace. Nor did they ascend in vain. Towards the end of the week an invitation arrived to attend a revival prayer-meeting. I asked if any would accompany me, and a large number offered. We were followed with the earnest supplications of those left behind. Our company was increased by little bands who joined us by the way; and by the time we reached the town, we were probably attended by hundreds.

"Daylight was disappearing and the prayer-meeting was about to close. Few could find entrance into the church, and loud singing commenced outside of the

Baptist chapel, where they were assembled. A number of prostrations had taken place, and many were singing over those that were smitten. It may appear strange that many were struck down before they entered the church, or had an opportunity of hearing the sermon. Some asked, Where could it be found in the Scriptures that the Holy Spirit came by singing? The question was natural, but it was not known that a multitude of preachers were outside, filled with the Spirit, and calling upon sinners to flee to Jesus; so that conversion came in the usual way. A converted soul speaking from the heart, the message came to the heart of the hearer. All the ministers were soon led to see that the work was not of man, but of God. It happened to them as it did to the disciples when Peter was imprisoned. At the very time they were assembled to pray for him, he came to the door; but for a time they could not believe that their prayers were answered. I believe not many hours had passed before all felt and acknowledged that it was the mighty power of God.

"Lucea has been shaken to its foundations, and we trust it will terminate in a glorious change. From Lucea already the word has been sounded to Greenisland, and many have been prostrated there. Still much work required to be done in our own neighbourhood. Many of the Africans who have been years under instruction (by two elders of our church in succession, to whom small salaries were allowed), now aroused, desired to be married and baptized. A day was fixed to go to visit and examine them. A considerable party went with me. The whole settlement was astir and received us joyfully. Two were struck

down and many were under serious impressions. I baptized yesterday fifty-one Africans, of whom twelve were adults. The marriage proclamations, including many Africans, were thirty-three—all the parties having been previously living in concubinage. This movement has already added ninety-seven to my roll of candidates, besides eleven Africans for baptism. The Africans came to our evening meeting, and they, with many of the congregation, continued all night in prayer, singing hymns, and listening to addresses by different speakers. Such a fortnight I have never before seen, and never expected to see. Yesterday the church was crowded to suffocation, and many left outside. The collection was three times the usual amount.

"During the first week we were in the church night and day, and could only snatch short intervals of repose. The whole family, including children, slept at the church. During last week the intense excitement which existed at first had in great part subsided, and our morning and evening services were conducted with perfect quietness and decorum. I preach at every meeting, and the people appear to listen with profound attention, not only to my discourses, but to the stirring prayers and addresses of the new converts. They are indeed seasons of reviving to all of us. The most intelligent portion of the congregation, and those whose prayers are most spiritual and impressive, were not prostrated. Generally, those who were stricken down had been living in ignorance and open sin. Yet God made these prostrations, like the miracles of our Saviour and His Apostles, the means of awakening the whole community, and spreading universal consternation: so that they

have mightily advanced the work of conversion and reformation.

"Our mountains and valleys are now resounding with songs of praise to the Divine Saviour, who has commenced His reign in many a heart. Love, kindness, peace at present abound, and the sound of quarrelling has ceased. Now the labour of teaching adults to read and understand the Scriptures more perfectly has commenced, and our house is open at all hours to such as wish to improve themselves in Divine knowledge. Miss Teape * has given herself, with her usual enthusiasm, to the work, and it was with no small difficulty, for a time, we could get her induced to take rest night or day, or even to take her necessary food. Her visit to Scotland will now be postponed, as nothing could induce her to abandon her present employment.

"Many of our teachers have given admirable assistance in this great revival movement.

"The change has come so suddenly upon us, that we are almost like men that dream; and although we anticipate a cooling down of the present fervour, and the reappearance of some of the old sins when the prevailing alarm has ceased to affect the minds of the unconverted, yet we feel perfectly assured that a work is begun whose blessed influence will be felt throughout eternity."

This account is, we think, worth preserving in general revival literature, bearing, as it does,

* Miss Teape was a sister of Mrs. Carlile, very active in all good works, who gave Mr. and Mrs. Carlile much assistance for many years at Brownsville.

specially on spiritual influence, as witnessed among the negro race.

The following are two special cases described by Mr. Carlile in another letter:—

"One strong man, while the minister was addressing the meeting, was observed to be much agitated. His breast was heaving and his whole frame trembling. Presently he fell off his seat flat on his face, confessing his sins, especially malice which he was harbouring in his heart against a man who cheated him out of his money. When his mind was relieved, he forgave the man with all his heart, and said that the man might keep the money and whatever he had purchased from him too."

The second is as follows:—

"Whilst prayer was being offered at one of our meetings, an individual was struck down at the far end of the church. Her wailings were distinctly heard, yet the assembly were not disturbed. Oh! how bitterly did she lament and confess her sins, one after the other, for some time. Afterwards she found peace in her Saviour, and one of the first things she said was, 'The angels in heaven are rejoicing around the throne over one sinner that repenteth.'"

On the 21st of May, a few months later, Mr. Carlile writes:—

"I rejoice to say that the revival movement continues among us with its blessed influence. We hear of no one of whose conversion we entertained sanguine

expectations having returned to the world. After having admitted 120 communicants, I have still upwards of 100 candidates. Our Sabbath services are still crowded. Our morning and evening services every week-day continue to be well attended."

On 21st January of the next year, a year after the revival, he writes :—

"The congregation (membership) has increased from 300 to 542 and the income from £140 to £250. I am happy to be able to report favourably of the conduct of the members who have been added to the church. Two only, who gave good promise of being an ornament to the church, of the 248 members added, have fallen into open sin, and in the case of one of these her conduct since has afforded striking evidence of the great change which the revival has produced. On Sabbath the church is always well filled, and often full to overflowing, and the most marked attention is given to the preaching of the Divine Word. Generally there has been perfect order and frequently considerable excitement. Our week-evening meetings, if the weather is at all favourable, are generally as well attended as ever, averaging from 100 to 200. Often the prayers of members are stirring and excellent. Loud vociferous contentions, which were in former times so common and painful, have now entirely ceased."

We may conclude our reference to this movement by a few extracts from a letter written,

two years later, in February 1863, for *The Work of the Christian Church*:—

"Before the revival, the number of persons enrolled as members of my church were 300, and the number of candidates for membership only 6 or 7. A considerable proportion of our new membership consists of young unmarried men and women, and very few have fallen from their profession, and many of our most active and hopeful members now belong to this class. Our candidates now range about 50, and the membership is 560. During the violent agitation which existed in the minds of the people at the revival, the greater part of those who were living in concubinage, even among the recently-imported Africans, became married; and since that time we have heard of very few in this district that have resumed their old filthy manner of living, so that society here is greatly purified of those who corrupted it. The people were generally living under the uncontrolled influence of all their evil passions before this mighty movement took place, and loud and violent quarrels were constantly occurring. Since that time, noisy quarrelling has in great part ceased, and we live in peace and quietude. This is an unspeakable blessing. The young people are now much more disposed to attend religious meetings than formerly, and a class of 40 or 50 can easily be collected every afternoon. In consequence of this, they are rapidly advancing in Scripture knowledge and in general intelligence. In this respect the change is quite remarkable.

"Formerly I had no one excepting the teachers who could properly convey any religious instruction to the

people. Now there are two of the revival converts who are constantly employed in this work, and who are beloved and respected by the people; while there are many, both male and female, whose minds are filled with Divine truth, and who are ready at all times to converse with the people on the subject.

"The revival commenced a new era in the history of the congregation. I now feel myself to be always addressing a people whose minds are peculiarly alive to the importance of Divine truth, and who are daily becoming more intelligent. As the church here could scarcely contain more than the communicants, it became necessary either greatly to enlarge it or to form a new station. We have resorted to this latter mode of securing accommodation for the people; and a teacher who has been with me about sixteen years, who is well educated, and is even considerably advanced in his divinity studies, now preaches in his school-room.

"Many of those who were greatly agitated and prostrated at the revival have become cold and apathetic; and it is to be feared that not a few have returned, as the sow that was washed to her wallowing in the mire. Perhaps many who take a surface view would say that the whole work has disappeared, and that all things are in much the same state they were before the revival came. I rejoice, however, in knowing by experience that they would be mistaken.

"I fear, however, that in some places, where the people were meeting, night after night, without a minister or any enlightened person to guide them, fearful evils have arisen. Many of the people in such districts

are steeped in superstition, and appear to imagine that all their words and actions, even the most vile, are dictated by the Spirit. Here I speak from report, and not from personal knowledge, and therefore forbear saying more upon the subject."

CHAPTER XII.

THE REBELLION OF 1865—GOVERNOR EYRE.

We pass now briefly to a subject on which there has been considerable difference of opinion. Mr. Carlile was a man who never tried to conceal his opinions, however much they might differ from those of men he loved and respected. He took a different view in regard to the action of Governor Eyre from that of many of the missionaries of his own and other Churches, and he freely gave expression to that view. It was favourable to the action of Governor Eyre, who, he considered, had saved the country, by his prompt and decided action, from wide-spread rebellion and a vast amount of bloodshed and unsettlement. He was always an ardent friend of the negroes, but he thought that they had been inflamed by radical agitators, and to all such agitators he had a great aversion, from the time of his early life in Paisley, when he enrolled as

a volunteer against them. He knew that the negroes had real grievances, and he was most anxious to remove them,—but in a constitutional and proper way. We give an extract from a letter written to the *Weekly Review* after the rebellion, which shows his deep sympathy with the people as regarded their real grievances, and which states these clearly :—

"The great body of the planters have no moral power to resist the temptation of defrauding the people of their wages, and a great part of our magistrates being planters, they have ample means of oppressing the labourer. One of our judges wrote to me some time ago to ask if I thought the people had any reason to complain of being denied justice. To be able to give him a satisfactory answer, I thought my best plan was to call a meeting of the most sensible men of the congregation, and to endeavour to ascertain from them if the people had any causes of complaint. (This was long before the revolt.) I soon discovered from them that they had not a few. They stated their opinions, however, in the most peaceable spirit, being fully aware of the trying circumstances in which the planters were placed. Their wages were often withheld for the most trifling excuses, and when they went to state their grievances to the planting magistrates, they all appeared combined against them, and they could obtain no redress. Then, if they themselves were robbed, they could not get a hearing at a court of justice without first paying nine shillings, and this only for

the purpose of punishing the criminal; for they never expected compensation.

"What was worse than all, while the labourer was struggling hard against poverty, the planters got a law passed which deprived them of privileges which they had possessed ever since the negro was landed on the island. It never was deemed any offence for any man to pluck the wild fruits with which the island abounds, which were growing in open pastures or near the road, and many of the working people partly subsisted on the mangoes, oranges, &c., which grow everywhere. By a recent Act, the plucking of such wild fruit was made punishable as an act of theft; and if any labourer was working in the cane-field, if he took a small piece of cane to satisfy his hunger, that was also construed into an act of theft; and at this present moment many hundreds are suffering imprisonment for acts that no man ever accounted a crime, and to which all classes thought they had a prescribed right. These circumstances have given rise to a great amount of discontent; and what renders it worse, when the planter or his agent apprehends a man for taking a few mangoes or a small bit of cane, and gets him sent to the penitentiary for twenty or thirty days for a theft, the market value of which would not amount to one penny, many dishonest men take advantage of these circumstances to withhold all the wages they owed them. While these things are rankling in the minds of the people, the Governor and most of the public journals ignore these grievances, and are continually sounding in the ears of the people that they have no cause to complain, and that their own indolence is the cause of

all their misfortunes. It appears that the Home Government only listens to the planters' account of matters, and will make no inquiry into the causes of the people's disaffection. I look upon it as a circumstance deeply to be deplored, that when the people were looking with confidence for sympathy and assistance from Her Majesty, an address was put into her mouth, which, if she had known the true circumstances of the people, she never would have permitted.

"It was truly distressing to hear from one who was truly to be viewed as the mother of her people a remonstrance which sounded in my ears very like the reply of Rehoboam to the exhortations of the ten tribes; —this, with the Governor's earnestness in circulating the address over the country, made things a great deal worse than they were before."

But still he felt that the attempted rebellion proceeded from bad sources, was most perilous for the future of the negroes themselves, might, if not at once checked, spread as wildfire through the country, and lead to horrible scenes of massacre of the upper and middle classes. Mr. Gordon, whom he knew well, and whose hospitality in former years — not recently — he had accepted, he regarded for years before these events happened as having become almost insane in his counsels to the people. He considered that he was acting as a firebrand. In the suppression of the rebellion there were acts com-

mitted by individual officers under the influence of the old hatred of the negroes which he strongly reprobated, but the general policy of prompt and severe suppression he warmly approved. No measures less stringent in their general character could, he thought, have stopped the progress of the rebellion, which would have ruined the country. He sympathised with Governor Eyre, and thought that he was very badly treated by the Government afterwards. A private letter on this subject, of which the following is a portion, was forwarded by a nephew to Thomas Carlyle :—

Quotation from a Letter from Rev. Warrand Carlile.

"Lucea, Jamaica, 5*th February* 1867.

"I fear that the treatment given to Governor Eyre will yet prove the cause of destroying the lives of thousands of innocent persons. Whatever be the nature of a revolt, few Governors will now have sufficient courage instantly to suppress it. Eyre thought he was serving his Queen and country, and all sensible men that I have ever heard of in Jamaica thought the same, when the inhuman massacre was perpetrated; and never till the opinions of those who were far from the scene of action were circulated was any different opinion ever expressed. By and by, it will be found that Eyre and those who so promptly came forward to assist were the best friends of their

country, and deserving of their highest thanks. I love the blacks, and am willing to do all I can for them, and I highly respect Eyre and his coadjutors, believing that they only discharged sacred duties which the Supreme Judge laid upon them, and were the best friends both of the blacks and whites.

"In cases of that kind it is impossible to justify every act of every individual, and I would never attempt it, while I confess that the measures generally adopted for the suppression of the revolt and the punishment of the wicked were only such as were called for."

This letter drew forth from Thomas Carlyle a cordial response. Carlyle had visited him in Paisley with Edward Irving, while his first wife, Irving's sister, was still living, and was most favourably impressed with him,—*always* speaking of him to the writer of this memoir with much regard. The letter is as follows :—

Letter from Thomas Carlyle to Edward Carlile, Esq.

"CHELSEA, 12*th June* 1867.

"DEAR SIR,—Here is the letter you were so obliging as enclose to me yesterday. I was agreeably surprised to find at the end of it the signature of 'Warrand Carlile,' an estimable friend of my youth, whom I have not seen for five-and-forty years, but have never ceased to remember with respect and affection.

"I knew him always for a man of candour, clear sense,

and perfect veracity of word and of mind. He even, from the midst of his *Negro* environment, gives beautiful proof of these fine qualities, and speaks an opinion which is wholly my own, gathered from a very different point of vision. I only wish some Colonial Secretary with the heart of a man in him, and not of a coward and political pettifogger, could be made to read that testimony, and understand thoroughly from *what* kind of source it came!

"If you write to Mr. Carlile, please send him my best remembrances and affectionate good wishes. To yourself I return my thanks, and am (though without *time* to express it further), sincerely yours and his,

"T. CARLYLE."

CHAPTER XIII.

HIS LATER YEARS.

Mr. Carlile again visited his native country in 1863. He was in full vigour, and gave various addresses on missions and spent much pleasant time with his relatives and friends. He returned at the close of the year, and continued to live on in Jamaica afterwards, without a break, till his death in 1881. These years had not any very striking incident. Everything in his work continued to prosper, and he was reaping the harvest which he had sown. He lived happily in the midst of a devoted people, strengthening continually the religious life which had taken such a hold of the district, and had made it one of the brightest spots in the island of Jamaica.

We have referred to his fondness for studies of different kinds. He had almost continually something on hand in which he was absorbed, and when he took up any subject, it engrossed his

whole attention till he finished it. In his island home there was no great access to current literature, so that he engaged himself often with the study of some language or with practical mathematics. But he frequently got special books of interest, to which for a time he devoted his whole thoughts. He was always very fond of the study of geology, and wrote a series of letters to the *Christian Times* of London, containing many suggestions for reconciling the Mosaic account of creation with the ascertained facts of geological science. At an earlier period he wrote a pamphlet on the "Vestiges of Creation," refuting, as he believed, many of its arguments. He took immense interest in Dr. Piazzi Smith's book on the Great Pyramid, and made a number of calculations himself in regard to it, which he published in a little pamphlet. He took up Colenso's book, and he proved *beyond all question*, by simple calculations, that Colenso's insuperable difficulties as to the increase of the Israelitish population in Egypt were groundless. He showed to demonstration that the increase stated was quite possible. This pamphlet exposed unanswerably by hard figures the fallacies of Colenso, which so many persons, ignorant of figures or not troubling about them,

have taken for granted. It was impossible that his publications on these subjects should have a large circulation, unknown as he was to publishers, but some of them were very able. Thus he kept himself constantly engaged with some question of importance, or, when other things failed, with different languages. His study had a bow-window with a magnificent view of the blue waters of the Carribean Sea, and with a noble landscape of hill and dale in the foreground. The climate suited him exactly. He used to sit with closed windows,—never feeling it too hot. Of course the mountain air is very different from that of the plains, and there is scarcely ever the stagnation of air which makes heat intolerable. He generally sat in his study at a sloping desk with a high stool, as he felt thus more active for work. It was in harmony with his old business habits in Paisley.

Our readers will remember an account of a fire in his temporary cottage in 1844 and the kindness shown by the people. Such fires are very frequent in wooden houses with kitchens attached, and in 1867 his manse was saved only by the zeal and alacrity of the people. No better proof could be given of their hearty devotion to him than

in the following description of the extinction of the fire :—

"For some time we have had little rain in this neighbourhood, and the land is in general burned up with the drought. About this season, before the rain commences, the people generally clear their grounds to prepare for a future crop by burning the bush. This is often attended with considerable danger. About ten days ago the dwelling-house was very providentially saved from the flames.

"For some weeks past I have been urging the people to bring home the shingles which were lying ready for completing the covering of the church. Contrary to their usual practice, they delayed week after week, until I thought I would have been obliged to hire labourers for the purpose. Before doing this, I made a final request, and fixed a day for them to complete their assigned work. On the appointed day I was not a little surprised to find two or three times more than the expected number, as if to show that they were ashamed of their past delay. Having brought in the shingles, they came to the manse to partake of a small repast promised them. Just as they had finished, and before leaving, there was a sudden and an alarming call for help, as a large fire, driven by a strong wind, was rapidly spreading, and threatening the destruction of several houses. At once thirty or forty persons (a larger number than we had seen here for many months) ran to assist in arresting the progress of the devouring flames. Water was at some distance, and with difficulty to be found; but by the numbers and promptitude of

the people, one house, already on fire, was saved, and danger averted from others. Still the fire was raging and spreading, and all the people waited to watch its progress and to lend their assistance whenever danger appeared. They had waited for an hour or two till all danger was thought to be over, when a sudden cry was heard that the manse was on fire; and on turning round, I was amazed to see the flames issuing from the roof. All instantly ran to the rescue; and before I could ascend the steep hill on which the house stands, several persons were already on the roof, tearing up the burning shingle, and using all means in their power to extinguish the spreading flames. The first object that met my eye on reaching the top of the hill was Mrs. Carlile, supported by two persons hurrying her from the scene of danger. There at first she was all alone, trying to pick up some valuables from the burning dwelling. Crowds were rushing into the house, and bringing out with all speed any article of furniture they could lay their hands upon. Tables, chairs, sofa, &c., &c., were in an incredibly short time laid down in an inextricable confusion before the door. All the pictures were torn from the walls, and all the books in the house piled together; and nothing but racing of the people, confusion, and alarm were visible in everything and everybody. I could soon see that the danger was all but over, and rather enjoyed the scene of bustle and turmoil which I found myself in the midst. The wind, which a short time before was very high, suddenly lulled, and by the numbers and alacrity of the people the house was saved. All saw and acknowledged that it was the hand of God that saved us. If the people had come

when I requested them, or if they had not come in more than usual numbers, and if they had not come in the very time they did, this house would probably have been a ruin, and ourselves outcasts. 'O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!' When the fire was fully extinguished everything was soon restored to its place; and we were amazed to find that nothing was lost, and scarcely any injury done to the furniture. The exceeding kindness and attention of the people were a great source of comfort to us; not only did they replace all the furniture, but many of them came on the following morning and cleaned out all the house. By applying about 500 shingles which were lying ready the damage was fully repaired in a day or two.

"To-day the church is fully covered with the new shingles. The number provided by the people has been about 10,000."

Even in his later years, indeed up to the last, he continued full of activity. After his eightieth year he was accustomed to take long rides and diligently to visit the sick. The roads were often difficult, and even dangerous, but he was not to be daunted. Sometimes along a narrow path on a mountain-side the horse or mule had to cautiously pick its steps, while steep, almost precipitous, slopes on the one side extended far down into the dark gulleys. He used often to hold meetings in those scattered districts accessible

only by the mountain paths. A year or two before his death he had rather a severe fall from his horse, which he felt for a time, but generally he met with scarcely any accidents,—and with no other of importance.

It was a great comfort to him in his later years that the Rev. Dr. Hamilton MacGill, an old friend of the family and a warmly attached friend of his own, was Secretary of the Mission Board of the United Presbyterian Church. Dr. MacGill visited Jamaica in 1871, when Mr. Carlile was seventy-four, and the visit was a great delight to him. Dr. MacGill always took a deep interest in him and his work, and acted with the greatest delicacy and consideration as to any arrangements he might desire. He frequently sounded him as to any wish to retire from his work, offering from the committee to provide for him a proper allowance, either at home or in Jamaica. But he preferred greatly the idea of continuing active to the last, and dying among his own people. He was within a few months of eighty when the Foreign Mission Committee, pressed by the suggestions of friends and by their knowledge of his age, passed a resolution granting him the aid of a native evangelist, as a tentative measure. The resolution was forwarded by Dr. MacGill in

the following letter, which showed his kindly feeling. Dr. MacGill was son-in-law of Mrs. Heugh, widow of the well-known Dr. Heugh of Glasgow. She lived, we believe, to be nearly a hundred :—

"My Dear Mr. Carlile,—I have at least three of your recent letters to answer, in each of which you speak of your health cheerfully. In one of these, however, you plainly indicate, what you had not done before, that you were ready to accept of some assistance in your labours. If you had distinctly asked a colleague, we should have been bound to seek for one without delay. If, indeed, you had asked to retire from all active work from this time, we should have been bound to acquiesce, and to provide you with a retiring allowance. We have taken an intermediate course, and have named two of our most competent evangelists, one or other of whom I hope it will be arranged to give you as an assistant, to give such help in preaching and visiting as may be found necessary. As a very old friend (think of me as on the same bench in the Moral Philosophy with you in 1831 !) I would advise you to take this help. I suppose you do not think of coming to this country (we should be glad to see you), and your desire seems to be to work on so long as the Master gives you strength. Well, it is wonderful that you have been able to work so long and to recover the minute remembrance of the Hebrew Psalter.

"I am glad to tell you that your old friend Mrs. Heugh, to whom you often refer, remembers with a sharpness and accuracy resembling your own, and that she has forgotten nothing regarding you or your father's

family. She is sixteen years older than you are. Kindest regards to dear Mrs. Carlile. Ever affectionately yours, HAMILTON M. MACGILL."

"5 QUEEN STREET,
EDINBURGH, *27th June* 1876.

"The Foreign Mission Committee met here to-day.

"Inter alia,

"The Secretary stated that in various letters he had recently received from the Rev. Warrand Carlile of Brownsville, he was led to the conclusion, in harmony with that of Mr. Carlile's friends, that he ought now to be offered assistance in his superintendence of the congregation, inasmuch as he was completing his seventy-ninth year. It was therefore agreed that, as a tentative measure, since Mr. Carlile desires, so long as he is able, to retain the charge of the station, to provide him with the aid of a native evangelist, to occupy the pulpit at Brownsville as occasion requires and to relieve him of as much visiting as possible, and that with this end in view the Secretary be instructed to correspond with Mr. Carlile and his Presbytery, and also with Mr. John Pusey or Mr. John M'Donald, or, if necessary, with both these evangelists, and with their ministers respectively, in order to secure the consent of all parties in providing Mr. Carlile with this assistance, and also to facilitate the appointment of a substitute for the evangelist who may be removed to Brownsville.

"Extracted from the minutes.

"HAMILTON M. MACGILL."

This proposal did not come to anything, on account of Mr. Carlile's reluctance to have help, when he thought the matter over more seriously. He felt still at eighty years of age that he could do the work himself. Three years later the committee sent a junior missionary, the Rev. George M'Neill, who arrived on the day that Mr. Carlile was eighty-three. Mr. Carlile had thus continued to carry on the work alone till that period of life, and was even then scarcely willing to accept help; but Mr. M'Neill acted towards him the part of a son, and was a great comfort to him in his later days, exhibiting much delicacy and kindness in all his relations with him. He also had great enjoyment then and for many years previously, in the devoted affection of the Rev. Adam Thomson of Montego Bay, a fellow-townsman. Nothing could exceed Mr. Thomson's attention and consideration. After Mr. M'Neill's arrival, he continued to take an active part in the work, though his memory especially had greatly failed. On the day that he reached the age of eighty-four a presentation was made to him. It is thus described in the columns of the *Jamaica Witness*:—

"A large and very interesting congregational meeting was held at Brownsville on the 12th November, for the

purpose of commemorating the aged minister's eighty-fourth birthday, and the anniversary of the younger minister's arrival to take part with Mr. Carlile in the oversight of the congregation. The coincidence of both events occurring on the same day made the meeting one of more than common interest to the people. The attendance was large, and the feeling manifested showed how Mr. Carlile's thirty-eight years of labour had not been in vain.

One of the teachers, who is also an elder, read the following address to the aged minister:—

"*To the Reverend Warrand Carlile.*

"DEAR PASTOR,—We, the office-bearers, members, and adherents of the Brownsville congregation, congratulate you on this your eighty-fourth birthday. Nearly thirty-eight of these years have been usefully and successfully spent in traversing our mountains and dells, on roads which were almost impassable, bearing the glad tidings of salvation to the perishing, instructing the ignorant, and relieving the wants of many. We remember the ardent zeal and energy with which you accompanied the men to the forests in quest of timber for the erection of this church, imitating the zeal of one of the prophets in former days, which example we hope will be emulated by those who are to be leaders of the people. We will not forget your indefatigable and persevering efforts in providing men and means for relieving those who had been attacked by that appalling epidemic—cholera, not only here, but in places far distant. You have established schools in the districts around, from which many have arisen to

become teachers, and are now communicating knowledge to others, manifesting the success of your gospel ministry amongst us. You have gathered a large congregation. For your earnest desire and unwearied efforts to bring us to the Saviour, we will ever cherish grateful recollections, and endeavour to walk in the good way you have taught us. We highly appreciate your labours, and give thanks to the Great Head of the Church for what has been done here through your instrumentality.

"We pray that God will continue to bless you and your beloved wife and children.

"In the name of the congregation, I now present to you this birthday gift, as a small token of our united love and gratitude.—We remain, beloved Pastor, yours in the Lord.

"Signed in name of the congregation by all the elders."

The gift presented to the venerable pastor was an elegant dressing-gown.

The address was responded to in a very touching manner by the aged man of God. As he pointed far back to other years, and forward to an eternal reunion with his people, many hearts were deeply moved. Mr. M'Neill expressed his gratitude to God for bringing him into contact with one whose life and purpose of heart were alike lofty and pure. He considered it the greatest honour to follow one who had so consistently walked with God, lived for the people and sought their highest good.

Several of the elders and members made quaint and thrilling speeches, in which there was no lack of

oratorical power. The deep affection and gratitude which filled their hearts found a ready response from the entire audience. Many touching reminiscences were brought forward regarding the building of their present place of worship, and the picturesque spire which still rears its stately head above the foliage of the large and beautiful trees with which it is surrounded. Praise and thanksgiving filled up the greater part of a very happy day.

At the close the gift was exhibited to the great delight of the audience.

CHAPTER XIV.

THE END.

About five months after this, or in April 1881, Mr. Carlile began very rapidly to fail. Though still physically active, he became bewildered, imagining himself back in the scenes of the past, in his old home in Paisley, surrounded by those who had long since departed. At length, in August, he was seized with fever, and after a few days he rested in Christ, at the age of eighty-four years and nine months. His wife, who had been his companion and stay during all these years in Jamaica, watched over him tenderly to the last. During the illness the negroes surrounded the cottage where he lay, full of anxiety, as of children for a loving father. His last conscious words, spoken in a solemn tone and with clasped hands, were, "Blessed be God, blessed be God, for that peace which the world cannot take

away." His countenance after death was peaceful and seraphic, and multitudes of the people all around came with tears in their eyes to have a last look at their dear pastor, who had watched over many of them from childhood upwards, and over all of them for more than a generation. He was laid to rest, after a solemn service in the crowded church, close to the manse where he spent so many years. Here, on the hill-side, under the deep shadow of a mango-tree, a stone with a short inscription marks his last resting-place.

The following is from a letter of Mr. M'Neill to the compiler of this sketch, in which he describes the end :—

"BROWNSVILLE, LUCEA, P.O.,
JAMAICA, *September* 5, 1881.

"MY DEAR SIR,—It is my sorrowful duty to inform you of the death of your venerable and beloved father. He fell asleep on Thursday, 25th ult., at half-past 9 o'clock P.M. He continued in the state of health described to you by Mrs. Carlile, only he was calm and his mind soothed, and frequently he enjoyed a conversation. He loved to talk of the past, of the dear old days in his father's house in Paisley. He longed to see all his children. The Word of God was precious unto him, and with intense delight he talked of heaven. It was quite evident there was a desire to depart and

be with Christ. Some months ago I remember him saying to me that he would soon die, and he added, 'I am not afraid, as I have the glorious hope of being with Christ.' I have observed the infirmities of age pressing heavily upon him, yet he had such a healthy constitution, and would, hero-like, hold out to the last.

"On Friday, 19th ult., he had a sharp attack of fever, and felt very weak. The fever abated a little, but the intense heat remained in the body. He walked about the house, and on Sabbath morning he walked to our house. On Monday he was twice at our house. On Tuesday he attempted it, but scarcely felt able, and returned home. I saw with much concern that he was gradually sinking. A state of coma set in. The doctor was very kind, and told how little help his advice could bring. How tenderly and lovingly he was watched by his dear wife and the kind faithful nurse, Mrs. Kenny, during those last days of unconsciousness! All that loving hearts could devise and hands could do, was done for God's dear servant. A halo of glory was round that death-bed. The poor black people, young and old, would come softly and steal a look, a last look, of their dear old minister. The hours sped slowly yet quickly on, and at last he sweetly passed away to his rest and reward. 'Precious in the sight of the Lord is the death of His saints.' You will be comforted to know that everything for the burial was done in a quiet, loving way. You are aware how a hot climate necessitates speedy burial. On the following day, Friday, we buried him. First, we had short service in the house with dear Mrs. Carlile. Then we carried the coffin to the church. There was a large congregation. The grave is near the house, the most secure spot of ground we

could find. Gathered at the grave, we sang the hymn, the last words of which were very appropriate:—

'Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep.'

"'Them that sleep in Jesus will God bring with Him.' Dear Mrs. Carlile has been wonderfully sustained. I was afraid that after her long time of patient watching, the reaction might prove serious. Her ministry of love was unspeakably beautiful. And now she must feel lonely, but I am sure can say, 'Thy will be done.' I cannot tell you how much I miss your father's presence, he received me with such a hearty welcome, and so encouraged me in my work. I needed no more company. He had such a happy way of making everything bright about him. He commanded my deep reverence and love. I pray I may be enabled to follow him as he followed Christ. Yet none need regret. A noble life is left behind with its clear testimony to the truth.

"I trust you are well, and praying that God may abundantly bless you,—With kindest regards, in which Mrs. M'Neill joins, believe me, yours very sincerely,

"GEORGE M'NEILL."

The following tribute to his memory appeared in the *United Presbyterian Missionary Record* of November 1881, from the well-known Dr. Hanna, son-in-law and biographer of Chalmers, who has himself since gone to his rest:—

"Very early and grateful remembrances carry me back to the bright and prosperous home of Mr. War-

rand Carlile at Paisley. Nothing but the deepest religious convictions could have induced him to leave that home, and throw up the large business prospects that birth and family connections opened up to him there, to undertake the duties of a missionary in the foreign field. And nothing but a spirit of singular fidelity and duty could have enabled him to adhere for so long a time with such tenacity of purpose to that limited, remote, and outwardly unattractive sphere of labour that he chose, in which there was so little to draw the eye of the Churches to him or to his work. It is for this that I so deeply revere his memory, and count him among the greatest of our missionaries; that he so quietly, unnoticedly gave a lifetime's devoted service to that small community of negroes to which he became so singularly attached."

The following notice of him appeared in the *Jamaica Witness*:—

"*Death of the Rev. Warrand Carlile.*

"It is our melancholy task to record the death of the venerable Warrand Carlile, senior minister of the Presbyterian Church at Brownsville, Hanover, on Thursday evening, 25th ultimo, in the 85th year of his age. 'Blessed are the dead who die in the Lord.'

"No more devoted, self-denying, and indefatigable Christian missionary than Mr. Carlile was ever landed on our shores. He now rests from his labours, and his works do follow him. He was, indeed, no ordinary man. Distinguished alike by his superior mental endowments, by his persevering researches and erudite

attainments in several branches of learning, and by the Christian graces and virtues with which he was adorned, his protracted life was chiefly spent, under the promptings of a Howard-like philanthropy, in efforts to promote the temporal and eternal welfare of his fellow-men—first in his native country (Scotland); subsequently in Ireland; and latterly in Jamaica, where he has been diligently and earnestly engaged, in season and out of season, in his Master's service, for the long period of thirty-eight years. He arrived with his family at Montego Bay on the 2d of January 1843, and immediately thereafter entered on the discharge of his duties at Brownsville. If the inhabitants of the district in which his lot was providentially cast be not a God-fearing, law-abiding, industrious, and well-to-do people, the fault assuredly was not his.

"The late lamented Mr. Carlile was born in Paisley, and the family of which he was a member was one of the leading and most eminent Christian families of that town. He prosecuted his advanced literary and theological studies in the University of Glasgow. From early manhood he took an enthusiastic and active interest in the religious and benevolent institutions for which Paisley was then famed; and, after a term of years, he relinquished his connection with his father's business—that of a thread manufacturer—in order that he might consecrate himself wholly, all his time and talents, to the work of the gospel ministry. In that work he felt a supreme and unabated delight till the end of his career; and having been faithful unto death, he has doubtless now received the promised crown of life.

'Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy!

'Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.'

"In all the domestic and social relations of life our departed father and friend was invariably and remarkably conscientious and upright, warm-hearted and generous, and his deportment, both in private and in public, was uniformly that of a Christian gentleman, the highest style and title of a human being. 'By the grace of God he was what he was.' He has left behind him a fragrant memory, which those who knew him cannot cease to cherish, and a bright example which they will do well to imitate. 'Mark the perfect man, and behold the upright; for the end of that man is peace.' 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.'"

Mrs. M'Neill, the wife of his successor, has written thus about him:—

"Our beloved aged pastor has fallen asleep. Lofty and noble was his pure, true life. Never tired, never complaining—though abundant and laborious was his work. Like Enoch, he walked with God, and is not. Acknowledged as a power amongst his brethren, as a king and a father by his people. For them he gave his

life and his fortune, nor ever craved more of this poor earth save a lonely spot to rest, until the 'trumpet's voice' shall call him, and those whom he gathered, into the fold of the Chief Shepherd. Yet that grave in the solitude is sacred. The birds sing in the mango-tree which shades his resting-place their sweetest songs; the honey-laden bee makes its own music there; and thither turns the step of toil and grief, that it may hear again in memory that loved voice which healed and soothed and cheered in days gone by. We shall not see his like again. We cannot hope to see, in one short life, another such as he. A halo of sweet memories clusters round his walk, his work, his life—his brave, true life, so resolute, inflexible, and calm. Goodness and mercy were his daily song. Eternity can only develop and prolong these notes of gladness, love, and praise. A noble Christian soldier's life was his on earth, and death to him brought only loftier birth. He built on the foundation—gold and precious stones. His talents—all were used; and at his dear Redeemer's feet he laid his trophies down. Much of his work went on before 'to judgment,' and much still circles round, the eddies ever touching the eternal shore, as one by one the souls he gained for Christ leave this fair island of the sea, and passing through the door of death, find him where death can never come. One cannot say he died; he only fell asleep, when he resigned his charge to one his prayers had drawn from Britain's shore, to clasp his fallen mantle and live out his life. A few years more—then other hands will take it up from him to whom the grand old man so lovingly and trustfully made over his cherished work of winning souls as gems to sparkle in his Saviour's many crowns. A noble

heritage of many prayers is theirs who claimed him as the husband and the father. A benediction of soft music and sweet peace will crown their daily walk. He knew I admired both Thomas Carlyle and Edward Irving in many ways, and used to tell me often about a ride the three had taken with one horse in their youthful days. Carlyle speaks of it in 'Reminiscences:' * 'Warrand Carlile, hearing I had to go by Muirkirk in Ayrshire, and Irving to return to Glasgow, suggested a convoy of me by Irving and himself, furthered by a fine riding-horse of Warrand's, on the ride-and-tie principle. . . . I never rode and tied (especially with three) before or since, but recollect we had no difficulty with it.' 'Thou shalt lend, and not borrow,' was the life-long blessing resting on our noble Warrand Carlile's head. To me, that ride will ever be a living picture. Thomas Carlyle, the after-sage of world-wide fame, and Edward Irving—the sublime, ethereal, generous-hearted Irving—with Warrand Carlile. They each have passed away; the mighty hammerer of herculean thought cut out his granite stones, and placed them in mosaic beauty, and cleared the lives of great men from chaotic rubbish. Yet was he but a poor, lone, childless man. Through life he seemed to grope in a dark cavern, where neither sun nor stars for many days appeared. Many have tried to comprehend Irving; few, if any, ever succeeded. His organism was unique and ethereal; his large, generous heart, and yearning love for the Unseen, were rare and exquisite. Warrand Carlile and he have met again, where they, like Daniel, shall each rest and

* "Reminiscences," by Thomas Carlyle, vol. i. p. 176.

stand in their lot at the end of the days. We, the mourning flock of Warrand Carlile, know his prayers shall be assuredly answered in our midst in God's good time. The radiant face flashes back on us, as it shone when he would authoritatively say, 'It is as good as done, when God has said it.'"

In his funeral sermon, the Rev. Adam Thomson, of Montego Bay, Jamaica, of whom we have spoken as a most devoted friend for many years, thus describes him, after giving an interesting sketch of his career :—

"He was a man of warm sympathies, genuine affection, and great generosity and kindness, in whom the poor and needy, the injured and oppressed, ever found a friend, ready to help and defend them to the utmost of his ability. This was especially and notably the case in times of emergency, such as, in the dreadful visitations of cholera and small-pox, when the efforts which he put forth, both by night and by day, in behalf of suffering humanity and to arrest the ravages of pestilential disease, were at once herculean and heroic.

"He was habitually characterised by a remarkable composure and serenity of mind. Under trials and disappointments (some of them of a more private and others of a more public kind) which would have disquieted and depressed other men, he uniformly maintained and displayed an unruffled and tranquil deportment. The secret was, 'He had made the Lord his refuge, the Most High his habitation.' Such texts

as these were often on his lips, and were assuredly the stay and solace of his life: 'God is our refuge and strength, a very present help in trouble.' 'Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.' In response to this confiding spirit, as well as in recompense of it, the promise of a faithful and covenant-keeping God was fully verified in his experience, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.'"

CHAPTER XV.

THE PRESENT STATE OF JAMAICA—THE UNITED PRESBYTERIAN MISSION—BROWNSVILLE.

We may close this book with a brief notice—1st, Of the present state of Jamaica; and 2d, Of the United Presbyterian Mission.

Sir Anthony Musgrave, K.C.M.G., late Governor of Jamaica, read a very valuable paper at the Royal Colonial Institute, on April 20, 1880,* in which he gave a very different view of the present state of Jamaica from that given by many others. The reading of the paper was followed by an important discussion. "The mass of the people," he said, "so far from deserving the evil reputation which has been indiscriminately applied to them, will compare in many respects not unfavourably with the peasantry of other countries. And it is inconsistent with facts to suppose that the population are dependent

* Referred to before. See page 109.

for their present wellbeing on the future prosperity in the cultivation of the sugar estates; the truth being that this industry does not afford decent employment to more than about five per cent. of the total population of the colony." The total population he estimated at about 570,000, and the estate labourers or adults of both sexes and all ages at 22,800. He says further, "I do not hesitate to express my wonder that they have moved so far forward on the path of material wellbeing and moral progress as they may be seen to have moved on the whole." "There is also great material progress."

In 1870–71 the import duties yielded £193,226, and the excise £75,254. In 1877–78, the same duties yielded £245,075 and £92,888 respectively. The value of books imported in 1866–67 was £624, and in 1876–77 was £9628.

The houses are also greatly improving. From 1868–69 to 1876–77, the total number of houses paying the specific tax of six shillings increased from 41,108 to 51,010, while that of the two lowest classes were reduced from 13,621 to 12,398.

Sir Anthony gave descriptions of those native houses from various clergymen, showing how roomy, and comfortable, and respectable they are: "The negro population cannot fairly be written

down as hopeless savages while they contrive to house themselves upon the whole a good deal better than some of their European fellow-subjects." Further: "The negro population are themselves cultivators of the cane and producers of raw sugar to no small extent, although the processes they employ are as yet crude and wasteful, and the produce, so far as I know, entirely consumed among the lower classes. It will surprise a great many, I think, to learn that there are nearly 6000 small sugar-mills in different parts of the island, crushing the produce of small holdings." The exports and imports, he notes, giving the figures, have rapidly increased during the last few years. New sources of industry—and this is very important—are arising. The coffee produce is increasing. The growth and exportation of logwood is becoming greater every year. Cocoa-nuts have become an item in the list of merchandise. Then there are, of much importance probably for the future, the cinchona plantations in the Blue Mountain range, introduced by Sir John Grant, which will increase greatly the supply of quinine, and be a source of considerable profit. The cultivation of tobacco is also becoming much more extensive, and Jamaica cigars begin to compete with those of Havana; and her

fruit trade, which had no existence as a foreign trade before 1869, is rapidly increasing. A trade in cattle is likely to be hereafter productive on account of the splendid pastures of guinea-grass for the rearing of cattle. The schools assisted were 286 in 1868, and 617 in 1878—1 first-class in the former year, 54 in the latter; 6 second-class in the former, 176 in the latter; and registered children in the former, 19,764; and in the latter 51,488; average attendance, 12,216 in the former, and 29,679 in the latter. This statement shows clearly that Jamaica is in a healthy position, that its prospects are improving, and that under wise guidance it is likely to be again a prosperous colony with a happy and industrious peasantry.

The recent report of the Royal Commissioners, to which we have referred several times previously, also represents things in a very different light in some respects from that in which they have been generally regarded.

The *Times*, in summarising this report, says :—

"If the Jamaica negro gives only a part of his labour to the planting interest, some very good reasons can be given for his not doing more. The character and capacities of the negro depend much, as in other races, on his circumstances and surroundings, and general statements as to racial character only mislead adminis-

trators and perpetuate dangerous prejudices. The Commissioners admit that the negro works admirably at the heavy labour required in making railway cuttings and embankments in Jamaica, and that he is enterprising enough to seek such kind of labour abroad. In the works connected with the Panama Canal he is the most esteemed and reliable of the races employed in that undertaking. In a recent report of the chief engineer of that work, it is said that negro labourers were jealous of the powerful machinery that excavated the deep earth-cuttings, and volunteered to do the work for the same cost as the machinery, and as quickly. The engineer, wishing to encourage such excellent labourers, consented to this unprecedented demand, and the negro actually succeeded, outdistancing the machinery. The Jamaica negro is a prominent workman among these splendid navvies. It is well known among yachtsmen and sailors frequenting the West Indies that the West India negro is a bold, reliable, obedient, and enduring seaman,—qualities never to be found among a naturally indolent people. All present and past experience of the West Indies and the United States point to the negro as the finest tropical labourer in the world; and if he refuses to work for our planters in some of our islands, depend upon it there are reasons of sufficient weight for his conduct. It would be better for those mainly interested to seek out and remedy existing defects in the present relations between capital and labour, instead of avoiding the whole question by the introduction of another race—a method somewhat costly and full of future danger."

The Commissioners make a significant statement in paragraph 272 :—

"A great majority of the black population does and will always prefer to seek a livelihood by any other means than by working on estates. A large proportion is unwilling to labour, from causes now happily dying out, but which ought never to have existed. When the slaves were emancipated, the Jamaica planters, as a body, with certain wise exceptions, allowed a natural vexation to get the upper hand. Many did their best to realise their own prophecy that all must be ruined from want of labourers. In driving the negroes off the estates, they embittered the lingering traditions of slavery, and drove many who would have become labourers to other pursuits. In many places, *even up to the present time*, no good system of payment has been introduced, and the harsh action of irresponsible book-keepers and overseers in 'cutting' and 'stopping' wages has caused a widespread aversion to labouring on estates."

On this subject Sir Anthony Musgrave says in the paper we have quoted from above :—

"The policy of the landed proprietors in that day was to drive the emancipated labourers away from the properties on which they had previously dwelt. In all other places the importance is recognised of having labour resident, near to the place that it is to be applied. Strange and almost incredible as it may seem now, viewed in the light of common sense, it was, however, the fact that the proprietors and their agents

at that time compelled the former slaves to seek for habitations, or at least shelter, miles away from the places where their work was required. They were not permitted to remain on the estates. It was not wonderful that the labourers did not fancy having to walk great distances to and from their work every day, and gradually sought and found occupations for themselves nearer to their homes. The present generation of planters are not responsible for the folly of their predecessors, but, as too frequently happens, the sins of the fathers are visited upon the children. The planters cannot get labour enough now, because their predecessors carefully taught the peasantry to do without the sugar estates."

Mr. Stephen Bourne, an old Jamaica resident, said also in the discussion on the paper :—

"I myself saw over and over again cottages in the land unroofed, and the cocoa-nut trees cut down, in order that the labourers might find it necessary to leave their homes or accept the wages that were offered by their former owners."

The writer of this book was only a boy when he resided in Jamaica, but he remembers well the impressions that were then made. The planters, who unfortunately were generally mere managers, not owners, in most instances men of not high moral character, had an inveterate prejudice against the negroes, and actually drove them off the estates. They pulled down many of their

houses in the estate villages, and on all kinds of dishonourable pretexts cut down their honestly won wages or deprived them of them altogether. The consequence was that the *most industrious* soon laid up a little money, bought their own little properties, and became independent. These squatters were, as a rule, the best of the people, those who had worked and were able to buy land. The planters thus helped to ruin the estates. Laws were also passed of an absurd kind for such a country, making it theft to take fruit growing on the roadside, &c., fruit that was always common property from time immemorial, and that feeds pigs, horses, cows, &c.—it is so abundant. By such petty vexations they sent the people away from the properties.

Jamaica is a very fertile country. The Commissioners say:—

"It is seen that thirty days' labour in the year on an acre of good soil in Jamaica will, in addition to providing a family with necessary food for the year, yield a surplus saleable in the market of from £10 to £30. 108,000 acres of this land are occupied by 47,000 prosperous negro peasant-proprietors."

We have been impressed from the time of our residence in Jamaica, and this impression is con-

firmed by most statements of fact now, that the future prosperity of Jamaica lies greatly in the encouragement of the squatters to produce things wanted for the European market. The large-estate system is almost hopeless. The introduction of coolies is a very questionable benefit. The country possesses enormous resources, and there are well-to-do industrious labourers enough among the negroes, proved by the facts we have quoted. Surely then some means can be devised by which the settlers on their own small properties may be encouraged to grow products for the European market—may thus have an outlet for their industry, in which case they would no doubt extend greatly their properties, and become the centre of a new era of prosperity. A middle class springs up naturally. A fertile country like this, with a people proved to be willing to work, as the Royal Commissioners state, ought not to be in a bad state. A little ingenuity or enterprise might surely devise methods for securing its progress on new lines. If the United States had owned Jamaica, it would, we believe, have attracted many enterprising monied agents to devise new industries, and the island would probably now have been flourishing.

The United Presbyterian Mission has thirty-

seven * principal stations. The regular attendance at the different churches is calculated at from 12,000 to 13,000. The membership of the congregations at the close of 1882 was 7937, an increase of 420 in the year. The Sabbath-school teachers were at the same date 566, and the scholars 5955, an advance of fifty-four teachers and 545 scholars in the year. The day-school teachers were seventy, and the children attending school 6054, an increase of twelve teachers and 1254 scholars in the year. The amount received for school fees had advanced in the same period from £430 to £607. The contributions from the Jamaica congregations for all purposes, which in 1881 amounted to £4898, reached £5841, an increase of £943, in 1882.

Everything in the state of the mission indicates future blessing and prosperity. It is certainly one of the most efficient missions in Jamaica. The negroes under its influence are noted for their character and intelligence. In 1882 the Mission Board sent out an agent to organise the work, on the strong recommendation of the deputies to whose visit we have referred. It was fortunate enough to be able to select for the purpose the Rev. William Gillies, formerly one

* For names of stations, see Appendix C., p. 188.

of the missionaries in Jamaica for nearly eleven years, and well known latterly in Scotland as the active and able secretary of the Religious Tract and Book Society. There is the hope that at no distant day the Jamaica Presbyterian Church will be in the position of a self-sustaining church,—but special care is needed to bring about this change in such a method as in no way to endanger the permanency of the work already accomplished. Several other missions have been greatly injured by the attempt to force them too rapidly to depend on their own resources, but in this case, under Mr. Gillies' supervision, every precaution will be taken. "Several important steps," it is said in the last report, "have been taken by the local Synod in the way of progress. The native catechists or evangelists are now to be supported by the Jamaica Synod's Home Mission Fund, and are no longer to form any charge on the funds of the Board, while arrangements are being made for organising the Augmentation Fund (viz., for ministerial support on the system of the United Presbyterian Church in Scotland) which the Jamaica Synod resolved last year (1882) to institute." The Synod has also been considering the necessity of making some vigorous effort to supply the people with a healthful Christian

literature. With this object in view it is proposed to establish a system of colportage, and a Committee of Synod (Jamaica) are at present engaged in considering the matter in its various details. Such colportage would be a great blessing to Jamaica, and Mr. Gillies' ample experience in Scotland and England would give every advantage for establishing it efficiently.

The last report of Brownsville by the Rev. George M'Neill is encouraging. A number of the young men had begun house-to-house prayer meetings. "They overtake several every Sabbath morning, and in this way reach most of the district. Very sweet are the hymns, whose music mingles with the mountain breeze here and there. A Wednesday evening meeting was attended by 300 in the dry season." Most of those who attend have no clothes fit to appear in daylight. It is like a new congregation. There were 344 scholars at three day-schools. We may in conclusion mention one thing that lay very much to Mr. Carlile's heart, and which the Mission Board are anxious to see carried out. It is the building of a new church at Pondside, some miles from Brownsville. The numbers are too great for the Brownsville church, and the people in that neighbourhood have to cross several

times a mountain-stream which becomes dangerous in the rainy season. Service is now conducted in a schoolhouse, but the congregation need urgently a church of their own. The church at Brownsville will also itself soon require to be in great part renewed. Aid for these objects would be of great benefit to the work for which Mr. Carlile lived and in which he died.

The influence of the Gospel in Jamaica has been most wonderful, considering the degraded position in which it found the people morally and intellectually. No country was more utterly sunk in wickedness and ignorance, half a century ago. Let us hope and pray that soon every part of the lovely island may be filled with Christian life, and that it may be a centre of light to the neighbouring dark islands, Cuba and St. Domingo, as well as to Africa, from whence its people came.

APPENDIX.

A.

THE CARLILES AND PAISLEY.

JOHN CARLILE, the grandfather of Warrand Carlile, whose name was originally spelt Carlyle, went to Paisley, from Annan in Dumfriesshire, about the years 1720 to 1730. He belonged to the Carlyle family or clan from which the late Thomas Carlyle was descended, and also Dr. Alexander Carlyle of Inveresk, the well-known ally of the Moderates, whose autobiography appeared twenty-three years ago. An interesting sketch of his closing days, written by one of his sons, Thomas Carlile, shows him to have been a man of devoted piety. He died in 1773. Some twenty-one years ago "an autobiography," or rather a kind of journal, which had been left by William Carlile, the eldest son, to whom reference has been made at the beginning of this book, was printed for private circulation, the introduction being partly written by Warrand Carlile, who was at the time at home on leave of absence. This introduction, and also a few brief extracts from the journal, which we append, are of inte-

rest in connection with the political and religious progress of Paisley :—

"Few private individuals have, by the strength of their character and the earnestness of their convictions, exercised greater influence in the community where they lived than William Carlile, the author of the following interesting autobiography. We have had of late the lives of some of the Moderate clergy of last century, or the beginning of this, obtruded somewhat painfully on the attention of the Christian public. It may not be without its use to contrast with these the principles, sentiments, and evangelical piety of a contemporary who may be regarded as an honourable type of our old, intelligent, pious Scottish magistracy.

"Characterised by sagacity, integrity, guileless simplicity of character, disinterestedness, boldness, and ready eloquence, Mr. Carlile rose in early life to the chief magistracy of Paisley, his native town. He was also chosen by the session over which the celebrated Dr. Witherspoon presided to be an elder of the Church of Scotland at the age of twenty-one years.

"By his enlightened interest and untiring zeal for the spiritual benefit of the members of the church, as well as of all classes of his townsmen, and of the world generally, he continued to an advanced age to adorn the sacred office to which he had been so early called.

"During the stirring times of the French Revolution he was in the vigour of his manhood and mental energy, and entered with great ardour into all the political questions which then agitated society. As he never feared to give full and free expression to Liberal sentiments, which by many were then little understood, he necessarily exposed himself to the dislike of a strong and influential party, while, on the other hand, he won the enthusiastic support of the friends of Liberal opinions. The name of Bailie

Carlile was at that time better known, perhaps, through the West of Scotland as a staunch supporter of popular rights than that of almost any other individual. For a time, as his journal notes, he retired from the Town Council; but afterwards, when these troublous times were gone, and the storm settled into a calm, he was among the first who, with the almost unanimous approbation of his townsmen, was chosen to preside over them under the new title, in Paisley, of provost.

"This private journal of his life was not discovered till more than a quarter of a century after the death of its author, and it is about half a century since it was first begun, and since many of the events occurred in which he took a very prominent part. Now that, after such an interval, his conduct can be calmly and impartially surveyed, it surely says not a little for his sagacity and the soundness of his views, that the opinions he so fearlessly maintained, and for which he suffered so much obloquy and petty persecution, are those which are now almost unanimously held by all classes of politicians; while his private diary, with its humble and penitential confessions to Him who alone knows the secrets of the heart, reveals the purity and sacredness of the motives which actuated him.

"While no opposition could intimidate him from boldly upholding what he believed to be right, those who knew him best could testify that he ever cherished the spirit of forgiveness to all who treated him even as an enemy.

"If, during part of his life, he was known as a political leader, he was for a much longer period chiefly prominent as the advocate and promoter of union among all classes of evangelical Christians. At a time when the minds of religious men were often trammelled by narrower views than now prevail, he exercised great influence in introducing that spirit of Christian co-operation among ministers and elders of all denominations which has long and honourably characterised the religious public of Paisley, and

of which Rowland Hill, Dr. Morrison of China, Andrew Fuller, and other English Christians have testified with warmth. It is interesting to find that in Paisley the same love of Christian union still flourishes.

"While in his native town thus ready to promote every good work, his warm Christian sympathies extended to all Bible and missionary institutions. Missionaries and other agents of societies labouring for the advancement of the Redeemer's kingdom, ever found with him and his brother, Provost James Carlile, an open door and a warm Christian welcome. Those who visited Paisley during their lives on errands of Christian beneficence, will recall them both as having much of the warm and brotherly spirit of 'Gaius, mine host.' Thus, during a period considerably exceeding sixty years from his first religious impressions, Provost William Carlile pursued, with unswerving consistency, his Christian course, marked above most of his fellows by his public spirit, attachment to liberty, catholic zeal for Christianity and for the spread of the gospel, an ornament to the eldership, a leal-hearted patriot, and a noble Christian philanthropist.

"This autobiography terminates a considerable time before his death. During his last illness he was confined for about three months to the house. His views of himself were still of the same humble and deeply abased character of which we have the record in this journal. At times he complained indeed that his mind was clouded and darkened—an experience sometimes the lot of God's most devoted servants, and in his case to be partly attributed, perhaps, to his complaint—disease of the heart. But whatever his want of bright and comfortable feelings, his simple faith and reliance on the Redeemer was never for a moment impaired. Much of his time was devoted to prayer; and it was a source to him of great support and consolation to enjoy the sympathy and prayers of the many ministers and elders of all denominations who

visited him during his closing days. He breathed his last on the 20th October 1829, at the venerable age of 84 years. 'Blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.'"

The following extract from the journal brings us back to the great political struggles at the beginning of the century :—

"Having engaged myself in the busy scenes of life, with a mind considerably improved by extensive reading, and, at same time, in some degree under the influence of Christian principles, was convinced it was duty to promote the good of mankind, as far as opportunity was afforded or ability given. This duty, I conceived, embraced both civil and religious liberty ; that it was by lawful exertions that this duty was to be exercised ; that it was in those stations or situations of life in which a Christian was placed that he was to act for God's glory and the good of society ; that if the prospects of usefulness were removed, then it became a duty to give up connection with that society. This being the situation in which I was placed, by the breaking out of the war in consequence of the French Revolution, and for the purpose of reinstating the House of Bourbon on the throne of France, I hinted my wishes to be left out of the nomination as a member of the Town Council for the year commencing, which was done accordingly. Thus relieved from connection with the corporation as a councillor, I more openly and decidedly gave my opinion concerning the war, both as to its origin and object ; and when the two famous bills were brought into Parliament—one by Mr. Pitt into the House of Commons, and one by Lord Granville into the House of Peers—whereby, in my apprehension, the rights of the people in Great Britain, secured to them by Magna Charta, and the Bill of Rights, claimed by the voice of the nation at the

Revolution of 1688, were suspended, preventing the people from meeting to petition the Legislature unless certain regulations contained in this new Act were complied with, and certain alterations were proposed by the Bill presented to the House of Peers on the ancient law of treason—I determined, after consulting a few friends privately, to call a meeting of respectable inhabitants, who met accordingly to the number of about forty, at which meeting we resolved to petition both Houses of Parliament against the passing of these Acts. Our petitions were signed by above three thousand inhabitants, the greater number being heads of families, which included a majority of the town, against this strong measure of Ministers. At our meeting a faint opposition was made to the petitions by three young men, officers in a volunteer corps, possessed of rather more zeal than knowledge. These young men sent a report of our procedure to the editor of the Glasgow *Courier*, blending truth and falsehood in such a manner as was intended to bring the gentlemen who attended the meeting into contempt. This, however, proved abortive; and the answer given to that ungentlemanly and illiberal attack was well received by the public, and turned the tables against the libellers, whose names we procured from the editor of the *Courier*. This triumph produced those private exertions of baneful influence which are fed or produced by that base and diabolical disposition of malice. Every exertion in their power was made by the friends of despotism or tyranny or prerogative to ruin the individuals selected as the active agents in supporting or forwarding petitions to the Legislature to preserve the Bill of Rights inviolate. In order to effect this purpose, the public credit of some of the gentlemen was attempted to be undermined, and the Paisley Bank refused to discount their bills or drafts on London. Immediately a resolution was taken to demand gold for such of their notes as came in their way, which was done with such effect that the partners became alarmed,

and sent a kind of apology for their conduct, which being deemed insufficient, further demands were made, and appearances of a general run on the bank beginning to take effect, the writer considered it proper to give up any further demands to prevent that inconvenience to the public that must have resulted from the suspension of bank payments, convinced that the end in view was gained, and that this banking company was now satisfied that they depended as much on public favour as those in trade on them, and that it would be a long time before they attempted such another revenge on those they considered their political foes. On these grounds further demands were discountenanced. From this time recourse was had to private slander to whisper away the writer's character and those who had gone along with him in petitioning the Legislature. We were accused of being disloyal subjects because we disapproved of the origin and continuance of the war. We were called democrats because we avowed ourselves to be the friends of constitutional liberty. We were deemed enemies to our country because we wished that other nations might enjoy civil and religious liberty in an equal or superior degree to ourselves. I do not think it necessary to record the events that have occurred during this awful and long-protracted war. If we attend to the leadings of Providence as Supreme Disposer of all events, in making the wrath of man to praise Him, we perceive astonishing events brought about in direct opposition to the intentions of the rulers of the nations. We find that a deadly wound hath been inflicted on the Papal hierarchy, and that, notwithstanding that active exertions are making to heal this wound, we have strong reasons for believing that the true Church of Christ is now delivered from her long captivity in the wilderness, and will ultimately triumph over her implacable foes. We perceive, likewise, that the attempt to substitute deism or infidelity in the place of a corrupt, apostate Church, hath been completely foiled."

Writing later, in 1819, he says :—

"At this time great distress hath fallen on the commercial and manufacturing interests. Numbers of merchants and manufacturers, both at home and abroad, have been reduced to a state of bankruptcy, and multitudes of the operatives are out of employ. Great exertions are making for bringing about what is called a radical reform in Parliament by means of universal suffrage and annual parliaments. That reform to a certain degree might be beneficial, is the opinion of probably a majority of the wise and the good in Great Britain, by checking that overwhelming influence which the King's ministers have in all measures proposed by the Cabinet, even of such measures which are disapproved of by the general voice of the people; but if annual parliaments and universal suffrage were to be enacted, the whole system of government, as established at the Revolution, would be unhinged, and a republic or a military despotism substituted in its place. But this proposal will never be acceded to by the supporters of our present system, unless brought about by compulsory measures. The present aspect of affairs, both at home and abroad, is very unpleasant and threatening in their appearance; but who can tell what will be the result? It is high ground for confidence and rejoicing that the Lord reigneth, and that all these things will ultimately issue in the good of His Church and people; that He will fulfil His ancient promises concerning the extent and glory of the Redeemer's kingdom,—the conversion of the Jews, the fulness of the Gentiles, the utter destruction of the anti-Christian system, and the spread of the pure system of truth contained in the Scriptures of the Old and New Testaments.

Of the catholic spirit of the town of Paisley, especially through the interest taken in the London Missionary Society, he speaks in the following extract.

This catholicity both he and his brother earnestly promoted on evangelical principles. Their only sister, it may be mentioned, was the second wife of the Rev. Dr. Ferrier, well known as an eminent minister in Paisley of the United Secession Church:—

"I have now humbly to express my gratitude to God for leading me to form a connection with the ministers of religion in the place, and other good men, in forming the Paisley branch of the London Missionary Society. Having accorded in sentiment with my worthy friend and pastor, Dr. John Snodgrass, application was made not only to the Christian pastors in the town connected with the Establishment, but likewise to the ministers of the Antiburgher, Burgher, Relief, and Gaelic congregations, all of which, with part of their people, united themselves with us in this association, for the most noble, Christian, and important purpose of teaching the heathen the doctrines and precepts of the Gospel, as revealed in the Scriptures of truth. This coalition, founded on that great and fundamental basis of all true religion, viz., love to God and our fellow-men, by the blessing of God gave a stimulus to the mind by exciting to private and social prayer for the coming of Christ's kingdom. Our regular meetings were held on the first Monday evening of each month. The means employed for effecting the great purpose of our meeting were prayer, and taking proper steps to enlighten our fellow-Christians in the importance of the object in view by addresses from the pulpits, by subscriptions and collections to enable the parent society at London to send out missionaries properly qualified to instruct the heathen in the principles of Christianity, and in offering salvation, pardon, and peace to such as should believe and obey the truth as it is revealed in the Gospel, and offered to the guilty through the atonement and mediation of Jesus Christ the Son of God. At this

period, being 1802, we had sent to Mr. Hardcastle, for the London Society, upwards of £1300 sterling."

The following passage, written in his seventy-eighth year, is of interest as revealing his inner life in the midst of outward activities and excitements:—

"I accepted the office of elder at the age of twenty-one, and was thus by outward profession a Christian; and although I have reason to mourn over backslidings and multiplied transgressions, what reason have I to thank my Heavenly Father that the salvation by Jesus Christ was still the foundation of my hope, and that I was not left to hardness of heart and searedness of conscience! From the time I accepted the office of an elder, during the incumbency of Dr. Witherspoon and Dr. Mure, which is now near fifty-seven years, I have acted as a public man in Paisley. What my general conduct hath been during that long period will be variously estimated by individuals after my death. I have at times been popular, at other times unpopular. If I may be allowed to judge of my own motives, I must say that I am not conscious of being actuated by selfish motives in my public conduct; at same time have reason to believe that on some occasions I may have acted improperly, both in the performance of ecclesiastical and civil duties as a magistrate or as an elder. My errors, my imperfections, and my sins are great, and multiplied far above my calculations. I stand in need of that pardon and mercy which the gospel hath revealed to sinners of mankind, and which I desire to accept of, as offered fully and freely without money and without price; and now, in my old age, I feel inclined to set up my Ebenezer, and to say, Hitherto hath the Lord helped me."

His deep humility of spirit and Christian earnestness appear in the following passage, written in his eighty-second year:—

"Pride, unwarrantable selfishness, worldly ambition, covetousness, uncharitableness, hatred, envy, a spirit of revenge and unbelief—these, accompanied with frequent backslidings, misimprovement of time and precious opportunities, the neglect or mismanagement of the duties of prayer or the reading of God's Word, the neglect of social duties as a son, a parent, an elder in the church, or a magistrate—all these, with other nameless iniquities, present to the mind an awful catalogue of aggravated guilt, for which no legitimate defence can be made. At times my mind hath been filled with awful fears and terrors; but I bless the Lord these times have not been of long continuance. Oh, what an unworthy creature have I been! How wonderful that the sovereign grace and mercy of Jehovah should be displayed in the application of the great salvation to such a guilty sinner! This is a lofty theme. Who can fully express the high display of love, manifested through our Lord and Saviour Jesus Christ, to such as were enemies in their minds, and by wicked works alienated from God, and condemned by His holy law to the awful penalty of eternal death? This theme will employ the redeemed of the Lord in aspirations of praise and thanksgiving to the one-three God through the ages of eternity. Oh, may I be permitted to join that glorious and redeemed company, and sing hallelujah unto Him who loved us and gave Himself for us. To God the Father, who gave His only beloved Son to accomplish the great work of redemption, and to God the Holy Ghost, who, by His divine influence, created anew the corrupt heart, and thus produced the new birth, and carried on the spiritual and divine life in the soul, and so prepared them for glory; to God the Father, Son, and Holy Ghost, one living and true God, be glory, honour, power, and praise, now and for ever. Amen and amen."

A handsome memorial window has been erected in

the fine old Abbey Church of Paisley to the two brothers, William and James Carlile, by two grandsons of the latter, James William Carlile, Esq. of Ponsbourne Park, Herts, and James Stevenson, Esq. of Glasgow and Largs.

B.

STATE AND PROSPECTS OF JAMAICA COMMERCIALLY.

A VERY important paper was read at the meeting of the Royal Colonial Institute, on the 12th of June 1883,* by Mr. D. Morris, M.A., F.G.S., Director of Public Gardens, Gordon Town, Jamaica, who was "sent to Jamaica, by recommendation of Sir J. Hooker, of Kew Gardens, at the request of Sir Anthony Musgrave, who had applied for a competent scientific man." We cull a few of the more important facts bearing on the prospects of the future. The area of Jamaica is 4193 square miles; population in 1881, 580,804; exports in 1881, £1,549,058; imports, same year, £1,321,962; revenue, £544,436; public debt, £920,925. As to different articles of commerce, the export trade in cocoa-nuts, in 1880, was over six million nuts, of the value of £20,500. The fruit trade of Jamaica is rapidly growing, being taken up by both European and negro settlers. Nearly the whole of the fruit is shipped to the United States, to the ports of

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* See "Proceedings of the Royal Colonial Institute," vol. xiv. 1882–83, p. 265, &c.

New York, Philadelphia, and Baltimore. Some of it, however, is being diverted to New Orleans, which is within only three days of Jamaica. In 1873 the export value of fruit shipped from Jamaica was only £8750; in 1882 it was £138,359. As to tea, Mr. Morris said, "I have some five acres of tea under my care," which indicate that the climate of Jamaica is admirably suited to the growth of the plant. The cinchona cultivation is making great progress. The Government is doing everything to foster it, and many proprietors are taking it up. "These cinchona plantations in Jamaica," said Mr. Morris, "will probably remain for many years the only successful cinchona plantations in the New World. No cinchona can be grown in any portion of the United States territory, which is entirely outside the tropics. In all the other West Indian islands there is no suitable land, as far as I am aware, possessing the requisite elevation, soil, and climate for the cultivation of cinchona." It grows better than even in Ceylon. This is likely to become a most important industry. It is developing rapidly.

Sir Anthony Musgrave took part in the discussion after the reading of the valuable paper of Mr. Morris. He again, as in 1880, gave an encouraging view. "I know," he said, "it is commonly supposed that Jamaica is in a state of great decadence, and that the negro population has refused to labour, and altogether that it is going downhill as fast as it can. Now there are some facts from which you may draw your own conclusions, but which seem to me to be totally inconsistent with such conclusions. During the last year, 1882, Jamaica sent away the largest crop of sugar and rum made

during the past forty years. At the same time it has exported fruit, which is a new trade, to the value of £138,000. . . . Coffee is holding its own in the world's markets, as well as in extent of cultivation, and some of the Jamaica coffee is the finest in the world. The cultivation of chocolate-cocoa is being extended largely. . . . At the same time, cinchona cultivation has been undertaken by a great number of private individuals, and promises to be a great and lucrative industry in time to come." As to the labour question, he stated facts of importance. "The railway contractors are at work upon extensions in two directions in Jamaica, and the pay is not higher than in other employments, and yet the contractors find no difficulty. I was in those works three days before I left Jamaica, not more than six weeks or two months ago, and the contractor assured me that he had five thousand persons employed on the works, and that he had only had one dispute before the magistrate with respect to any one of them, and that he could get as many more labourers if he required them. At the same time, within the last eighteen months or two years, nearly nine thousand labourers have gone away to work on the Panama Canal. . . . I desire to call attention to the fact that the true difficulty to be dealt with by any administration is not so much to find the labour for any industry as it is to find the industries for the labour." Mr. Campbell, the railway contractor, "had assured him that he had never, in either India or Ceylon, or in his earlier days, when engaged on railways in Scotland, known better labourers, or men who gave less trouble." Mr. R. C. Haldane, a Ceylon planter, who lately paid a visit to Jamaica, said

at the same meeting that he had been much struck with what he saw there. "I have travelled a good deal in the world, and seen other countries besides Jamaica and Ceylon, and I think that in no British colony is there the same opening for a man with a small capital —say £1000 to £6000—provided he is steady and energetic, that there is in Jamaica." Mr. Morris, in his reply, defended the statements made as to the abundance of labour at moderate rates.

These facts are of great importance, coming as they do from the most influential sources of information. There can be no doubt that Jamaica may become soon an important centre of industry and commercial prosperity. It is now improving every year.

C.

THE MISSIONARY MAP—VISIT OF THE DEPUTIES IN 1882 TO BROWNSVILLE—ACCOUNT BY THE REV. DR. BROWN OF PAISLEY.

THROUGH the kindness of the Foreign Mission Board of the United Presbyterian Church we are enabled to publish a map prepared for them,—with all the Presbyterian stations marked. To make this more intelligible, and also for the information of our readers, we append a list of the stations, with the dates, so far as mentioned, of the establishment of each station, and its population.

Stations.	When Established.	Population of District.
NORTHERN PRESBYTERY.		
Hampden	1824	1800
Goodwill (*Out Station*)	...	800
Somerton	1878	1000
Bellevue	1836	900
Reid's Friendship	1873	2500
Falmouth	...	2975
Mount Zion	1828	...
Montego Bay	1841	5500
Mount Horeb	...	2000
Mount Hermon	...	3000
SOUTHERN PRESBYTERY.		
New Broughton	1837	5000
Grovetown (*Out Station*)	...	1000
Alligator Pond (*Out Station*)	...	1000
Ebenezer	1871	...
Mount Olivet	...	3000
Bryce Church	1872	350
Victoria Town	1848	600
EASTERN PRESBYTERY.		
Kingston	1848	40,000
West End (*Out Station*)	1876	...
Ewing's Caymanas (*Out Station*)	...	4000
Port Maria	1827	2000
Hampstead	1876	700
Lauriston	1879	500
Carronhall	1834	1900
Seafield	1875	600
Goshen	1837	2000
Jeffrey's Town (*Out Station*)	...	...
Rosehill	...	800
Salem	...	600
Camberwell (*Out Station*)	...	700
Eliot	1841	300
Chesterfield	1848	400
Brandonhill	1881	500
Cedar Valley	1862	1000
Mount Carmel	1875	500
Light of the Valley (*Out Station*)	1876	200
Chapelton	1878	2000
Beckford Kraal	...	1200

Stations.	When Established.	Population of District.
WESTERN PRESBYTERY.		
Lucea	1827	5000
Riverside	1861	6000
Friendship	1838	5000
Luana (*Out Station*) . . .	...	...
Stirling	1835	2500
Little London (*Out Station*) . .	...	2500
Brownsville	1840	2500
Pondside (*Out Station*) . .	...	...
Maryland (*Out Station*) . .	...	...
Negril	1842	3000
Greenisland	...	4000

These statistics we obtain from the Report of the Deputies from the Mission Board who visited Jamaica and Trinidad in 1882. We quote from the same Report the following as to the property at Brownsville :—

"The church stands on a commanding position, and has a picturesque look, but the look is the best of it. It is wooden, old, decayed, overcrowded, recently repaired, and destined soon to be unserviceable. A new church is required, and if it were still practicable, we think that the Carlile Memorial Church might be placed here. The *manse* is on a grand site, and has one of the most magnificent prospects in the island. It is chaste, comfortable, and in good repair. The school is in good order."

One of the deputies, the Rev. Dr. Brown of Paisley, gave a graphic sketch of their tour in successive numbers of the *United Presbyterian Missionary Record* of last year. The following reference to the visit to Brownsville is in the April (1883) number, on page 84. Describing the journey from Lucea, he says :—

"We passed through the town, which was just awakening, and then for some miles along the shore, on the high road to Montego Bay, before we struck into the mountain

path. There we had to fall into Indian file as we climbed the steep ascent, skirting Great Valley, red with many coloured trees, and overlooked by picturesque heights, some of them of fantastic shape. Gradually a splendid sea view opened up to us, and we began again to rejoice in the bracing air and mountain breezes which had been to us only a regretful memory since the day we bade farewell to Manchester. Mrs. M'Neill had given us strict orders not to straggle, but to keep well together as we drew near Brownsville; and from her manifest anxiety when any of the party shot ahead, we gathered that there was something special in waiting for us. There were indications, too, that our progress was watched. When passing the shoulder of a hill, we came in sight of the spire of Brownsville church, on the other side of a valley which we had yet to round, the bell rang out a kindly greeting.

"As we approached our journey's end, the road bore the marks of recent mending, and we learned that friends in the congregation had willingly turned out thus literally to prepare our way. As we climbed the final slope which leads to church and school, we could hear the sound of music, and presently we saw the children ranged in order, with their teacher at their head, singing as a song of welcome, 'Hold the fort, for I am coming.' We stood in front of them till they had finished their song, and followed it with a ringing cheer; then having given them a sentence of thanks, we turned up the further slope leading to the manse, which we reached in a merry canter. Mrs. Carlile, who had come over from her little cottage on a knoll close by, received us on the piazza, and led us in to a breakfast to which, thanks to the mountain air, we had brought splendid appetites.

"There was, however, no time to linger over it, as the school children were waiting to be examined, and the congregation was already assembling in the church. We found the school exceptionally well taught by its admirable

teacher, Mr. Webster, who has, however, drawn together more children than he is able easily to manage single-handed. Mr. M'Neill's application for an assistant-master seemed to us most reasonable. As in coming to Brownsville we had once more risen above the region of sugar into the, in all respects, more healthful districts, where the people cultivate their own little freeholds, we found an overcrowded and enthusiastic meeting in the large cruciform church, which, being made of wood, will not long be preserved, even by the extensive repairs which it has recently undergone. The meeting was conducted in the usual order. As the result of our inquiry, we have an even higher estimate than before of the priceless value of the life-long service of such a man as the late Mr. Carlile, who ungrudgingly gave the long years of his ministry to a community of emancipated slaves, dwelling amid the lonely mountains; and we were even more assured than before of the wisdom of the choice that was made when Mr. M'Neill, who had done so good service in the department of our Home Mission, was sent to cheer the old man's heart, and carry on his work. When the business was over we found it difficult to tear ourselves away from the kindness of the people, who crowded up to the platform that they might shake hands and bid us God-speed. A happy dinner in the manse, at which, contrary to the use and wont, even of manses, the two native teachers, Mr. Webster of Brownsville and Mr. Shaw of Pondside, sate down with us to meat, brought a day of sunny memories to a pleasant close.

"Next morning we were astir before daybreak, as district schools in opposite directions had to be visited ere nightfall. It had rained, and as we sipped our coffee in the piazza, we could see in the dawning light picturesque fragments of clouds lingering in the valleys. There was nothing, however, to delay our start, and so we set out for Pondside. The red clay of the steep bridle-paths had been made as slippery as ice by the rain, and two of the

party—of whom the writer was one—came to grief, with no more unhappy consequences than some glaring vermilion patches on our raiment. We had to dive into the bush to escape a tropical shower; but with these insignificant trials we reached Pondside at last, where we had a pleasant morning service with the simple people, and then an examination of the school. We visited the site, gifted by Mr. Whittingham, the proprietor of a neighbouring penn, on which it is proposed to erect the Carlile Memorial Church. It is a pleasant knoll in the midst of a level field, on which the building will stand picturesquely, to serve the double end of commemorating the labours of the devoted missionary, and of supplying to a destitute locality a place of Christian worship and instruction. A treacherous river lies between Pondside and Brownsville, so that the people cannot meanwhile attend church regularly. In the afternoon we separated; Mr. MacInnes went to conduct a service among a colony of Africans at Magotty, and I to conduct service and examine a school at Maryland.

"Next day, Thursday, 26th January, we had an even more than usually long programme of work. We started at daybreak, bidding sorrowful adieu to Brownsville, and set out to return to Lucea. About half-way down the hill Mr. M'Neill led me aside to a little African settlement called Ruby Mountain, where, under a booth of bamboo and palm leaves, I found an eager company of sable worshippers, to whom I had the privilege of speaking in simple words of the love of God as set forth in the story of the Prodigal Son. Mr. MacInnes had gone on to conduct a service at Jericho—one of the district schools of Lucea congregation. When Mr. M'Neill and I came to rejoin him, we found a crowded meeting still listening to his words; and as it had been arranged that the ordinance of baptism should be administered at the close, we thought it better to hurry on, that we might overtake the examination of the Lucea school before breakfast."

D.

DESCRIPTION OF THE APPEARANCE, PRODUCTIONS, FRUIT, &c., OF JAMAICA.

We take the following from a quaint old narrative written in last century by a Mr. Edwards, which gives an exceedingly good general idea of Jamaica. It is the best description we have seen :—

"Jamaica is situated in the Caribbean Sea, between lat. 17.40 and 18.30 N., lon. 76.15 and 78.25 W., about 100 miles south of Cuba. Length, 150 miles; average breadth, 40 miles. From these data the traveller will perceive that the climate, although tempered and greatly mitigated by the elevation of the surface, is extremely hot, with little variation from January to December; that the days and nights are nearly of equal duration, there being little more than two hours' difference between the longest and the shortest; that there is very little twilight; and, finally, that when it is twelve o'clock at noon in London, it is about seven in the morning at Jamaica.

"The general appearance of the country differs greatly from most parts of Europe, yet the north and south sides of the island, which are separated by a vast chain of mountains, extending from east to west, differ at the same time widely from each other."

"When Columbus first discovered Jamaica he approached it on the northern side, and beholding that part of the country which now constitutes the parish of St. Ann; he was filled with delight and admiration at the novelty, variety, and beauty of the prospect. The whole of the scenery is indeed superlatively fine, nor can words alone convey a just idea of it. A few leading particulars I may perhaps be able to point out; but their combinations and features are infinitely varied, and to be enjoyed must be seen.

"The country at a small distance from the shore rises into hills, which are more remarkable for beauty than boldness, being all of gentle acclivity, and commonly separated from each other by spacious vales and romantic inequalities, but they are seldom craggy, nor is the transition from the hills to the valleys oftentimes abrupt. In general, the hand of nature has rounded every hill towards the top with singular felicity. The most striking circumstances, however, attending these beautiful swells are the happy disposition of the groves of pimento with which most of them are spontaneously clothed, and the consummate verdure of the turf underneath, which is discoverable in a thousand openings, presenting a charming contrast to the deeper tints of the pimento. As this tree, which is no less remarkable for fragrancy than beauty, suffers no rival plant to flourish within its shade, these groves are not only clear of underwood, but even the grass underneath is seldom luxuriant. The soil in general being a chalky marl, produces a close and clean turf, as smooth and even as the finest English lawn, and in colour infinitely brighter. To enliven the scene, and add perfection to beauty, the bounty of nature has copiously watered the whole district. No part of the West Indies abounds with so many delicious streams. Every valley has its rivulet and every hill its cascade. In one point of view, where the rocks overhang the ocean, no less than eight transparent waterfalls are beheld in the same moment. Those only who have been long at sea" (in the olden times) "can judge of the emotion which is felt by the thirsty voyager at so enchanting a prospect."

"Such is the foreground of the picture. As the land rises towards the centre of the island, the eye, passing over the beauties that I have recounted, is attracted by a boundless amphitheatre of wood—

'Insuperable height of loftiest shade,
Cedar, and branching palm.'—MILTON.

—an immensity of forest, the outline of which melts into the distant blue hills, and these again are lost in the clouds."

Such is his description of the northern side of the island. He has omitted one thing, which adds much to the charming effect of the scene, which, as seen from the sea, is really like an earthly paradise, viz., the beautiful white coral reefs over which the sea is seen foaming and breaking as it nears the shore. Of the southern side of the island he says—

"On the southern side of the island the scenery is of a different nature. In the northern landscape I have described, the prevailing characteristics are variety and beauty, in that which remains" (the southern) "the prevailing features are grandeur and sublimity. When I first approached this side of the island by sea, and beheld from afar such of the stupendous and soaring ridges of the Blue Mountains as the clouds here and there disclosed, the imagination, forming an indistinct but awful idea of what was concealed by what was thus partially displayed, was filled with admiration and wonder. Yet the sensation which I felt was allied rather to terror than delight.

"Though the prospect before me was in the highest degree magnificent, it seemed a scene of magnificent desolation. The abrupt precipice and inaccessible cliff had more the aspect of a chaos than a creation, or rather seemed to exhibit the effects of some dreadful convulsion which had laid nature in ruins. Appearances, however, improved as we approached, for amidst ten thousand bold features, too hard to be softened by culture, many a spot was soon discovered where the hand of industry had awakened life and fertility. With these pleasing intermixtures, the flowing line of the lower range of mountains, which now began to be visible, crowned with woods of majestic growth, combined to soften and relieve the rude

solemnity of the loftier eminences, until at length the savannas at the bottom met the sight. These are vast plains, clothed chiefly with extensive cane-fields, displaying, in all the pride of cultivation, the verdure of spring, blended with the exuberance of autumn, and they are bounded only by the ocean, on whose bosom a new and ever-moving picture strikes the eye ; for innumerable vessels are discoverable in various directions, some crowding into, and others bearing away from, the bays and harbours with which the coast is everywhere indented." . . .

"The mountains are in general covered with extensive woods, containing excellent timbers, some of which are of prodigious growth and solidity, such as the lignum-vitæ, dog-wood, iron-wood, pigeon-wood, green-hart, braziletto, and bully trees, most of which are so compact and heavy as to sink in water. Of softer kinds, for boards and shingles, the species are innumerable ; and there are many beautiful varieties adapted for cabinet-work; among them the bread-nut, the wild lemon, and the well-known mahogany, which is abundant.

"As the country is thus abundantly wooded, so on the whole we may assert it to be well watered. There are reckoned throughout its extent above one hundred rivers, which take their rise in the mountains, and run, commonly with great rapidity, to the sea, on both sides of the island.

"The island abounds with different kinds of grass, both native and extraneous, of excellent quality." The guinea-grass is especially to be noted. "Most of the grazing and breeding farms or pens throughout the island were originally erected and are still supported chiefly by means of this invaluable herbage." We may note that this grass grows to a height of five to six feet, and has immense nutritive power.

"The numerous kinds of kitchen-garden produce are cocho, ochra, and Lima-bean, Indian kale, plantains, bananas, yams of several varieties, calalue, a species of

spinnage, eddoes, cassavi, and sweet potatoes. A mixture of these stewed with salted fish, or meat of any kind, and highly seasoned with strong peppers which grow in abundance, is a favourite dish among the negroes. For bread an unripe roasted plantain is an excellent substitute, universally preferred to it by the negroes and most of the native whites. It may in truth be called the staff of life of the former, many thousand acres being cultivated in different parts of the country for their daily support."

"Of fruits, the variety is equalled only by their excellence. Perhaps no country on earth affords so magnificent a dessert; and I conceive the following were spontaneously bestowed on the island by the bounty of nature:—the annana or pine-apple, tamarind, papaw, quava, sweet sage of two species, cashaw-apple, a species of chirimoga, cocoa-nut, star-apple, grenadilla, arocado-pear, hog-plum, and its varieties, pindal-nut, nesburg, mammee, mammee sapota, Spanish gooseberry, prickly pear, and perhaps a few others. For the orange, the lemon, lime, shaddock, and its numerous species, the vine (never strong), melon, fig, and pomegranate, the West Indian Islands were probably indebted to the Spaniards."

The mango, which now flourishes in great variety in all parts of the country, was introduced by Lord Rodney, about a century ago, from the East.

The animal life of the country is not only great in its variety, but remarkable for its beauty. The lizards, so varied in their colours and graceful in their movements, appear at almost every step on the roads, and are seen constantly in the houses. Fire-flies of different kinds float about in all directions, and, at certain seasons the bushes and grass sparkle everywhere at night like a starry firmament below. Ants of every variety

abound,—their nests, in secluded parts, being often as large as huts. They vary in size from the point of almost invisibility to the largeness of a fly. Snakes are constantly passing through the hedges, but their graceful movements can be watched with interest and without fear, since they are harmless,—none of them having stings. The beautiful little humming-birds are to be seen frequently issuing forth from the bushes, and there are a great variety of birds, but not many songsters. As evening closes in, all nature seems living. There begins at once a loud and distinct song of life, intermingled with all kinds of curious chirps and sounds, till the dawn of day approaches. The mornings before sunrise are singularly beautiful. Venus, when a morning star, shines out resplendent, and the sky changes its tints at every moment till the sun rises in his glory. The moonlight nights are brilliant. These last, however, are aspects common to all warmer and especially tropical countries.

Jamaica was discovered by Columbus during his second voyage in 1494; but was little explored until his fourth and last voyage, when the loss of his ships confined him to a residence of many months upon its northern shores. In 1509, a colony was established upon it by the Spaniards, and it remained under their dominion until 1654, when it was conquered by the English.

The following is the account by Washington Irving of the discovery of the island by Columbus:*—

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* The Life and Voyages of Christopher Columbus. By Washington Irving. London: Henry G. Bohn. 1850. Vol. i. p. 255.

"Columbus had not sailed many leagues" (viz. from Cuba) "before the blue summit of a vast and lofty island at a great distance began to rise like clouds above the horizon. It was two days and nights, however, before he reached its shores, filled with admiration, as he gradually drew near, at the beauty of its mountains, the majesty of its forests, the fertility of its valleys, and the great number of villages with which the whole face of the country was animated.

"On approaching the land, at least seventy canoes, filled with savages, gaily painted and decorated with feathers, sallied forth more than a league from the shore. They advanced in warlike array, uttering loud yells and brandishing lances of pointed wood. The mediation of the interpreter, and a few presents to the crew of one of the canoes which ventured nearer than the rest, soothed this angry armada, and the squadron pursued its course unmolested. Columbus anchored in a harbour about the centre of the island, to which, from the great beauty of the surrounding country, he gave the name of Santa Gloria."

This native race, one of the best and bravest of American aborigines, was utterly crushed by the cruelty and treachery of the Spaniards, who made slaves of them and worked them in mines. Many of them committed suicide to escape their miseries, and the great number rapidly died out,—none remaining after about a century.

E.

GOVERNMENT EDUCATION—NATIVE SUPPORT OF CHURCHES.

Sir John Peter Grant, one of the ablest governors that Jamaica has had, who was appointed governor after the suppression of the attempted rebellion of 1865, gave much attention to education. He introduced a system of grants, through the various religious bodies at work, under careful inspection. The following table, given by Sir A. Musgrave in the paper referred to elsewhere, shows the progress of ten years:—

	1868.	1878.
Number of schools inspected . .	286	617
,, of first-class schools . .	1	54
,, of second-class schools .	6	176
,, of third-class schools .	89	343
,, of trained teachers . .	130	354
,, of untrained teachers .	152	271
,, of children registered .	19,764	51,488
,, of children in average attendance	12,216	29,679

"It will be observed," he says, "not only that the number of schools and number of children attending have enormously increased, but that the character of the schools has so much improved that whereas in 1868 only 96 out of 286 could be classed at all, in 1878, out of 617 very few were left unclassed; and the proportion of trained and untrained teachers is very much larger.

"Of the total 617 schools, 215, or nearly one-third, are connected with the Church of England; 120 with the Baptists; 90 with the Wesleyans; and the remainder belong to the United Presbyterians, the Church of the United Brethren, the Church of Scotland, the London

Missionary Society, and the United Methodist Free Church. All are treated in the same manner by the Government in rendering assistance by grants in aid, payments being made according to results."

From the Report of the Deputies of the United Presbyterian Church of 1882, we find that there were then in connection with that Church 64 schools, three of them marked in the first class, fifteen in the second class, and thirty-two in the third class.

In the same paper of Sir A. Musgrave, a letter is given from "a minister of long residence and experience in Jamaica," showing how the people support their religious institutions:—

"This is a fact specially worthy of remark, as significant not only of the growth of deep religious sentiment but of social progress. Religion in this colony has been disestablished and disendowed, yet I venture to say that the Episcopal Church, which has suffered most from this change, was never, at least to outward observation, so strong and vigorous as at the present moment. As a rule, I believe the congregations have shown themselves both willing and able to provide for the ministrations of the sanctuary, while, with very few exceptions, we see on almost every side signs of activity and zeal the most gratifying. Other Christian denominations have passed through a similar ordeal, consequent upon the missionary societies of the mother country having seen it their duty, either wholly or in part, to withdraw the pecuniary aid which they had been wont to afford. Up to within the last few years these societies were paying the salaries* of their agents; now, for the most part, pastors and missionaries are thrown upon their respective bodies, or their individual congregations, for support. In general, whatever may have been

* Only in part.

the difficulties and struggles, this new burden has been cheerfully assumed by the people. Nor do I know of any missionary station which has been abandoned in consequence. On the contrary, there is hardly a parish in which one does not see new and handsome church buildings erected or in course of erection mainly through the voluntary contributions of the congregations, while old ones on all sides are being repaired and beautified."

F.

THE EFFECT OF MISSIONS.

It is impossible to look at the present state of affairs without seeing that almost everything that is encouraging in Jamaica is due to the effect of missions. Morally and socially the island was in a most deplorable condition at the beginning of the century. All classes were living in a state of uncertain concubinage. The negroes were as ignorant as the heathen. Had the emancipation taken place without the gospel, the people would have sunk into utter barbarism. There might probably have been a succession of massacres and continuous civil war as in St. Domingo. It is due to missions,—to the power of the gospel,—that the people of Jamaica are now in the state in which they are. The missionaries were persecuted and ridiculed when they began their work among the poor slaves. The violence of the hatred of a number of the whites against them knew no bounds. They would, in many cases, have put them to death if they had dared. All obstacles, however, gave way. The gospel has shown its power as in the apostolic days. In many districts

of the island, where there has been a faithful ministry, there is much social well-being, and as advanced a Christian life as in almost any part of our own country. In other districts, where this has been wanting, the state of affairs is indeed very different. But Jamaica is, we believe, becoming more and more a truly Christian country. Its prospects are brightening, commercially and otherwise. By the close of this century it will probably be more wealthy than it was even under the impetus of the slave-trade and slavery. Compare it with the two great neighbouring islands, Cuba and Hayti, and we see not only the effect of the just rule of England during the last forty years, since the emancipation, but even more strikingly the influence of the gospel of Christ. This it is clearly that has made the people, in parts where that living influence has been felt, sober, industrious, and true. But these Christian influences have still much to accomplish in reclaiming the grossness and immorality of the neglected. Such vice as prevailed in Jamaica, poisoning the very basis of society, is not to be conquered in a day. May the whole island be speedily leavened with truth, and then it will flourish in all respects. It is important that the education is all carried on upon Christian principles, that *religion* is taught intelligently in all the schools. The extension of such education will rapidly leaven the rising generation. The work is far from accomplished, but there is great encouragement for the future. May God bless abundantly this fair island of the West, and make it a centre not only of beauty, as it is, but of heavenly life. It may yet become a great source of light to the dark regions of Africa, the fatherland of

the great bulk of its population. England owes a great debt for the past sufferings of the African race at her hands, and ought to aid liberally in the training up of agents to carry the gladdening light of the gospel to those regions from which the captives were taken in former generations. Nothing would probably do more to strengthen the Christianity of Jamaica itself, than keeping constantly before its people the duty and honour of carrying back the light of Christian truth to Africa—of sending forth many agents from the midst of its negro population to engage in this great enterprise.

THE END.

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